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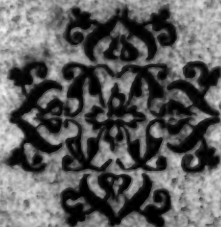
# A REPLY TO A PRETENDED CHRISTIAN PLEA FOR THE ANTI- CHRISTIAN CHVRCH OF ROME:

published by Mr. Francis Johnson  
132  
2<sup>o</sup>. 1617.

Wherin the weaknes of the sayd *Plea* is manifested, and  
arguments alleaged for the Church of Rome,  
and Baptisme therein, are refuted;  
By Henry Ainsworth.  
Anno 1618.

*W. H. Smith*

*We would have healed Babylon, but she is not healed: forsake  
her, and let us goe every one into his owne countrie: for her  
judgment reacheth unto heaven, and is lifted up even to the  
skies; Ier. 51. 9.*



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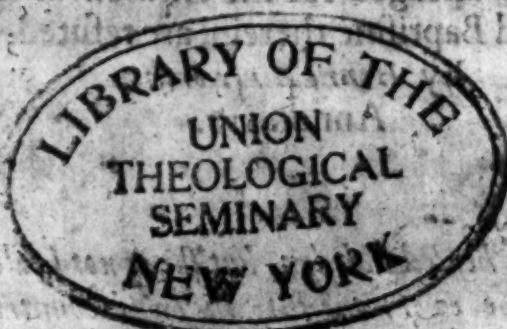
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The Preface.

**T**wo things (good Reader) have been heretofore controverted between Mr. Johnson and mee, the one concerning the Power of the Christian church, which he would have installed in the Ministerie thereof: the other concerning the Antichristian church of Rome, with the ministerie and baptisme thereof, which he hath pleaded to be true, though corrupted; I have proved to be false and deceiptfull. These things have passed publikly (through mine Opposites occasion) in Mr Richard Clifions Advertisement, and my Animadversion therto. The former of these two points, Mr. Johnson hath left unanswered; so the prudent may judge of the strife, by that which we both have sayd: the latter, he hath sought to mainteyne by a colourable Plea for the Romane church, chiefly underpropped by two reasons, 1. because Antichrist should sit in the Temple of God; 2. and because Apostate Israel (the figure of this Antichristian church,) was the church of God; as he pretendeth. These, with his other like reasons, I have laboured to refell, in this treatise following. His order of handling them, I have altered; beginning with the Church of Rome; then with the Baptisme of that church: for so I judge the truth of the controversie wil soonest appeare. His often long some repetitions, I seek to abridge; as being fruitlesse, & wearisome to the Readers: his bold and bitter taunts, I passe over, being not willing to answer any man (and least of all the dead,) to such things. As also his marching us among the Anabaptists, for our more disgrace: his dissembling of his own former judgment and accord with us, in the things now controverted; imputing them to us and others, when himself hath formerly spoken and written for the things

which he now would pull down; but hath not taken away his own grounds. Onely whereas in his preface he intimateth sundry manifest untruthes published in the *Animadversion*, but nameth none; I signifie in a good conscience, that to my knowledge I published not any one untrueth, but rather spared him, then pressed things in extremitie. That which I suppose he aimeth at, I set downe from the report of honest faithfull witnesses, (of whom some are now atrest in the Lord,) who would not (as I am perswaded) willingly have related any thing but the trueth. Finally, as in all other my labours, so in these controversies following, I endeavour to find out & manifest the way and wil of God, by the light of his word; to the glorie of his name; and comfort of those that love the trueth in sinceritie.



# A REPLY TO A PRETENDED

*Christian Plea, for the Antichristian*  
Church of Rome.



They are taught of God, that <sup>Prov. 28</sup> *they which forsake the Law, praise the wicked; but such as keep the Law will contend with them.* Wherefore, though my desire hath been to leave off contention with all men, & to labour to build up Sion in peace: yet being provoked by name, & my writings against the <sup>1 Thes. 3</sup> *Man of sin, that Son of perdition being publicly traduced; I held it my dutie to mainteyne the warre which I began to wage against the Beast, whom the Lord will consume with the spirit of his mouth, and will abolish with the brightness of his coming.*

The state of this controversie is; whether notwithstanding the infinite idolatries and other abominations now of a long time with strong hand practised by the church of Rome; it be to be reputed the true church of Christ; and the Sacraments (especially Baptisme) to be esteemed the true signes and seals of the covenant of grace, from God to them, in their present estate. I deny it: mine opposite hath colourably pleaded for it, & inveighed much against me, in his last book called *A Christian Plea*; 2<sup>o</sup>. 1617. Wherin, though in many things he deserved sharp blame; yet having ended his life with his work, and not being now to answer for himself, or make use of that which is written: I will omit the just reproofs, which might through Gods mercie have been <sup>Psal. 141</sup> *a benefit unto him: and will address my self, to remove the stumbling blocks out of others way, and to cleare the trueth which is darkned with the cloud of error.* The Lord which hath taken this counsel against Babylon, that <sup>Jer. 50. 47</sup> *the least of the flock shal draw them out; and that he will surely make their habitation desolare with them: inable me with his grace to fight the good fight of faith, and to declare in Sion the vengeance of the LORD our God, the* <sup>1 v. 38</sup> *vengeance of his Temple.*

## *Of the church of Rome.*

**B**Ecause the true Church is that people to whom pertaineth <sup>Rom. 9. 4</sup> *the adoption of sonns, and the glorie, and the covenants, &*



the giving of the Law, and the service ( of God, ) and the promises: it is requisite that we first handle the state of Antichrists church, so shall we the better discern of the ministerie, scales of the covenant, and other ordinances of God which the man of syn abuseth, whether they be true or false unto them, in that their synfull abuse.

*Animad-  
rs: p. 76.*

In my former answer, I layd downe these grounds; † The Antichristian synagogue is by the Holy Ghost called *a Beast*, Rev. 13. 11. which signifieth *a Kingdoms*, Dan. 7. 23. it is named also *a great Citie*, Rev. 11. 8. which noteth the largenes of that politic & kingdome. It cometh up *out of the earth*, Rev. 13. 11. as being of this world, (which Christs kingdome that cometh downe from heave Rev. 21. 2. is not: ) and therefore is called *a man of syn*, 2 Thes. 2. 3. and *a great whore*, Rev. 17. 1. whose head is *Abaddon* or *Apollyon*, Rev. 9. 11. the Destroyer of others, and himself the *son of perdition*, 2 Thes. 2. 3. and they that follow him are the children of damnation, 2 Thes. 2. 12. This wicked generation warreth against the Lamb Christ, and against the Saints, Rev. 17. 14. 6. and 13. 7. blasphemeth Gods name and Tabernacle, and them that dwel in heaven, Rev. 13. 6. that is the true church, whose conversation is heavenly, Phil. 3. 20. Yet doe they all this mischief, under shew of Christian religion: and therefore this Beast, hath hornes like the Lamb Christ, Rev. 13. 11, this whore is arrayed with purple & scarlet, guilded with gold, precious stones and pearles, Rev. 17. 4. as if she were the *Queen* and spouse of Christ, Psal. 45. 9. 13. Ezek. 16. 10. 11. 12. Song. 7. 5. she hath Peace-offrings and Vowes, Prov. 7. 14. (as if she were devout in Gods service, Psal. 66. 13.) bread and waters, Prov. 9. 16. 17. (as ready to refresh the wearie soules.) Her doctrines, sweet and amiable, lyes spoken in hypocrisie, Prov. 5. 3. 1 Tim. 4. 2. but yet confirmed with signes and miracles, as if they came from heaven, 2 Thes. 2. 9. Rev. 13. 13. 14. her power & efficacie great, prevailing over the many and the mightie, the Kings and Princes of the world, deceiving all nations with her enchantments, Prov. 7. 21. 26. Rev. 17. 2 & 18. 23. and if it were possible, Gods very elect, Math. 24. 24. Her continuance and outward prosperitie is long, Rev. 13. 5. & 18. 7. & 20. 2. 4. her end, miserable, Rev. 18. 19. 21. & 19. 20. 21. consumed with the spirit of the Lords mouth, and abolished with the brightnes of his coming, 2 Thes. 2. 8. And for her destruction, the heavens shall rejoyce, and sing praises to God, Rev. 18. 20. & 19. 1. 2.

The accomplishment of these propheties, I \* there shewed to be in the Church of Rome at this day; confirmed by her own canons and doctors, that set forth her profession and practise. These grounds remayne yet unanswered by mine opposit; being such as I assure my self neither could he, neither can any soundly refute. Now let us see how farr he yeildeth, and how he opposeth. First the prayeth all to take knowledge, that his minde and desire in himselfe is to *Christian* plead against the present estate of that church, and not for it: acknowledging *Plea* p. 120 it to be fallen, into most synfull and deep defection and apostasie, and so to be a notorious harlot and idolatress: which all the people of God ought to forsake, and to witness the truth there against, even unto death.

How well this his acknowledgement agreeth with his plea in the residue of his book; shall appeare in the discussing of the reasons after folowing. But what sayth he to the description of Antichrists church, which I before shewed from the scriptures? He \* sayth, I speak of the church and Synagogue of Antiebrist, of the Beast, of *"Chr. pl* the great Cite, of the man of Syn, of the great Whore, of Abaddon or Apollyon, the son of perdition &c. whereas I should treat of the Temple of God, wherof Paul speaketh, 2 Thes. 2. Hereupon he chargeth me, † to keep *p. 141.* what I could from the point of the question in hand, and therefore also to sound things that differ. *p. 142.*

I answer, that the the question was, by this mine opposites former " graunt, about the church of Rome, whether it were the *" Advent* church of God or no. Now when at first I shew from the scriptures, *p. 18. 59.* what manner of Church that Romane church is, in Gods account: how could he charge me to keep from the point of the question? 2ly. the place of th' Apostle being alleaged \* by mine opposit for *" Advent* a proof that the church wherein Antichrist sitteth, is the Church of *p. 58. 59* God; I come immediately after † to scan that scripture: and yet *† Animad* he challengeth me for keeping from the point; whereas all men of *p. 77. 78.* judgement may see it was needful to know what God foretold of *&c.* that church throughout the scriptures, that so we might understand in what sense Antichrist is sayd to sit in the Temple of God, 2 Thes. 2. For seing the Temple of God, is a figurative phrase, taken from the shadowes of the Law: it is not wisdom in us, to expound a parabolical speech contrary to the plaine scriptures & grounds of Christian religion; but we must understand it according to them. Wherefore, there being no other answer made to the description aforesayd: it standeth in force to prove that the church

church of Rome, is not the true Church of Christ.

So for the accomplishment of the prophecies, whereas I shewed from the Papists own writings of their church, how fitly it agreeth with Antichrists synagogue foretold of by God: mine opposite answereth\* I tell them of a Church, such as Bellarmine and others describe, one part wherof lives on earth, an other under the earth, and a third part in heaven &c. Whereas our question is of the Temple of God, wherof Paul speaketh, 2. Thes. 2. 4. and of the court and holy citie wherof Iohn speaketh Rev. 11. 2. Thus neyther the Prophecies of God, nor the complement of them shewed by the men themselves whom the prophecies concerne, may be brought to clear the controversie: but mine opposite will insist upon dark and figurative speeches, that men may be the more easily deluded. For how shall we prove against Papists, that the Pope is Antichrist; if we may not allége the Popes owne doctrines and practises, which are contrary to Christ? Yea how shall we judge of any church, but by their owne Confessions published, and comparing them with the scriptures? Wherefore the profession of Papists concerning their church, is a strong argument wherby they may be discovered to be none of Christs: & even the Cretian lyars testimonie against themselves, is true, as the Apostle noteth, Tit. 1. 12. 13.

*An Answer to the arguments brought  
for the church of Rome.*

**M**INE opposite pleadeth thus, 1. First, I take an argument from the baptisme had in the churches aforesayd, [the Apostolicke churches of Christians,] thus. The Baptisme had in the church of Rome, is the Lords baptisme; the signe and seale of his covenant, the ordinance of God had in that church from the Apostles times (before Antichrist there arose) Rom. 6. 2. 3. and so is true baptisme, which is from heaven and not of men: that one baptisme which perceynerh to the bodie of Christ, Eph. 4. 4. 5. which the Lord hath given to his church, and not man &c. Therefore the church of Rome, is the church of God, and under his covenant &c.

Ans. Here, let it first be observed, whether mine opposite pleadeth against the present estate of that church, as before he pretended. For if they be under Gods covenant, & have it sealed unto them from heaven, by that one true baptisme, then are they in the state of  
grace



grace and of salvation: which is the very thing that all Papists at this day doe plead for. Concerning his Argument, I deny, that the baptisme had in all Apostate churches of Christians and particularly in the church of Rome, is the Lords true baptisme, or the signe and seale of his covenant of grace unto them. Here mine opposite referreth me to an other place of his book, for proof of the truth of their Baptisme: wherto I will make answer anone, in their place. And now that my denial may not be so bare as is his assertion here: I will insist upon the two scriptures which he citeth. and disprove their baptisme.

In *Rom. 6.2.3.4.* the Apostle sayth; *How shall we that are dead to syn, live any longer therein? Know ye not that so many of us as are baptised into Christ Iesus, were baptised into his death? Therefore we are buried with him by baptisme into death; that like as Christ was raised up from the dead, by the glorie of the Father, even so we also should walk in newnes of life.* Here first the Apostle speaketh of such as are dead to syn, that is mortified Christians, which live not in syn, neyther \*reigneth it in them, but they are † freed (or justified) from syn, and are " alive unto God. *vers. 11.* But Antichristians (such as are the professant members of the church of Rome,) are not dead unto, or freed from syn: for they are the subjects of the † Man of syn, the worshipers of the Beast, *iv. 7.* for whom is prepared the wine of the wrath of God, *v. 11.* *1. Thes. 2. 1.* They are of that church, which by my opposites confession a little before) is fallen into most synfull and deep apostasie, & is a notorious harlot and idolatress, which all the people of God ought to forsake: Wherefore they are rather to be counted dead in synns (as th' Apostle speaketh of the Gentiles, *Ephes. 2. 1.*) and that they are in deed dead, and not partakers of the first resurrection; is evident by *Revel. 20. 4. 5. 6.* in that they are the worshipers of the Beast, and murderers of the witnesses of Iesus. Wherefore, the doctrine of Baptisme in *Rom. 6.* is farr from proving the Antichristians or other heretical and apostate churches, to have the true baptisme of Christ, or seale of his covenant: but his servants they are to whom they obey, even of syn unto death, *Rom. 6. 16.*

The other scripture is *Ephes. 4. 4. 5.* There is one body and one spirit, even as ye are called unto one hope of your calling: one Lord, one faith, one baptisme. By which words it appeareth, that such as have the One baptisme, have also one and the same faith, Lord, hope, spirit, and body: which to affirme of the Antichristian church of Rome, and

of all other heretical and Apostate churches that professe Christ, is very impious. And most firme arguments there are from the Apostles words to the contrary of that which this man pleadeth for. As, The Romish and other heretical churches have not the one & same faith with the true Churches of Christ; witness, their blasphemous doctrines published by the Council of Trent, and in other books; and the Apostles prophesie, that they are departed from the faith, *1 Tim. 4. 1. &c.* therefore they have not the one Baptisme. They have not one and the same Lord Iesus Christ; but have Antichrist the Man of syn, for their Lord: therefore they have not the one baptisme. They have not that one hope, nor that one Spirit, neyther are they one bodie with the true Christian churches: therefore they have not that one baptisme. These things are partly prooved before in the description which I set downe of Antichrists church: they are also acknowledged of all Christian churches, which disclaime the unitie with the Antichristians in their faith, spirit, & bodie. And the scriptures most abundantly disclaime this feigned unitie: as *2 Cor. 6. 12. What concord hath Christ with Belial?* meaning, none at all. And Belial is there put for Antichrist and his retinue, as in *2 Sam. 23. 6. & 22. 5.* The Apostle sheweth, that the Antichristians have from God, strong delusions, to beleevè lyes unto their damnation, *2 Thes. 2. 11. 12.* That they are departed from the faith, doe give heed to seducing spirits, and doctrines of Devils, speaking lyes in hypocrisie, &c. *1 Tim. 4. 1. 2.* That the false teachers (among Christians) privily bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction, *2 Pet. 2. 1.* *Dan. 7. 33.* That the Beast (which is the \*kingdome of Antichrist,) and the false prophet (his ministers) and all that worship him, or take his mark, shalbe tormented in fyre and brimstone for ever and ever, *Rev. 20. 10. &c. & 14. 9. 10.* And shall we now say, that these miserable creatures, have one Spirit, hope, Lord, faith and baptisme with the saines and true Churches of Christ? My soule, come not thou into their secret, that so affirme.

IT.  
Chr. plea  
B. 131,

The second argument for such churches, is; *If they be not under the covenant of God: but divorced from the Lord &c. then is there no salvation for any in those churches.*

Ans. I deny the consequence. For then, after Israel was divorced

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worced from the Lord, (as is testified in in *Jer. 3. 2.*) there was no salvation for any among them: which I know mine opposite himself would not say.

*Objection: Why, \* out of the covenant of God, there is no salvation.*

*\*Ibidem.*

Ans. I grant it. But though the church be not under the covenant of God, but without it, or divorced from him, yet some particular persons in that church, may through Gods grace be in his covenant. For as every true church is in the covenant of God, yet some hypocrites and reprobates are in the same, which perish for ever: so every false church is out of the covenant, yet some truly faithful and elect may be therein, which by the covenant of grace may be saved. Example in Rahab the Canaanitess, the church whereof shee was, had not the covenant of grace in Christ: yet she having heard of Gods works towards Israel, beleaved in God, and was saved; and before she joyned her self to the church of Israel, shee shewed the fruits of true and living faith, wherby shee was justified, & is put in the catalogue of the Saints, *Jos. 2. 1. 9. 10. &c. Heb. 11. 31. 39. Jam. 2. 25. 26.* The like is to be thought of the other nations, farr off from God, who by some meanes hearing of his name and trueth, might imbrace the faith unto salvation, though the churches wherof they stood members were false and idolatrous, *1 King. 8. 41. 42. 43.* So where mine opposite \* bringeth scriptures to prove, that they which are not in the covenant of God and Christ, cannot be saved: he proveth that which is not denied: but this he should have proved, if he could; that if a church be false, and not under the covenant, none in that church can by any meanes come unto the faith and covenant of Christ; for this I deny. And his argument if it had been sound, should have been this. If Antichristian churches be not under the covenant of God, but divorced from the Lord; then is there no salvation for any that are under the covenant of that church, and in no other covenant: and so I would have granted his argument; as confirmed by the Holy ghost, that all such are in the state of damnation, *2 Thes. 2. 10. 11. 12. Rev. 14. 9. 10.*

*\*Ibid, p. 121*

Here to help the church of Antichrist into the covenant of Christ, he † bringeth in the profession of the Iesuites of Rhemes, which (as he sayth) hold "Christ by nature to be truly both God and man, to be the one eternal Priest and Redeemer, which by his sacrifice and death upon the cross, hath reconciled us to God, and paid his blood, as a full

*\*Chr. plen*

*p. 122.*

*Rhemes*

*unnot. on*

*1 Tim. 2. 8.*



and sufficient ranfome for all our fyans, &c. againe to be the fingular advo-  
cate and patron of mankind, that by himfelf alone, and by his owne merits  
procureth all grace and mercie to mankind. &c.

I answer, Firft for the perfons that fet downe this profefſion  
they are by the testimony of God that *false prophet*, which with the  
Beaſt ſhalbe tormeted for ever & ever, *Rev. 20. 10.* or at leaſt, they are  
thoſe *wicked ſpirits* which come out of the mouth of the Beaſt & of  
the *False prophet*, for they are the ſpirits of *Devils*, working miracles, which  
goe forth unto the *Kings of the earth*, and of the whole world, to gather them  
to the *battel of that great day of God almighty*, *Rev. 16. 13. 14.* And this  
is apparant by that corrupt Teſtament and blaſphemous notes  
and interpretations upon it, which they there ſet forth to the  
world, in ſted of the true Chriſtian and catholik faith. Moreover  
they are a part of the popiſh hierarchie which mine oppoſite after  
maketh to be the *Man of ſyn*, the *ſon of perdition*, and the *Beaſt*, which  
hee will not indure to heare that they ſhould be accounted the  
church, or married to Chriſt: yet here he maketh them the preach-  
ers of the doctrine of ſalvation. Secondly for the Profefſion which  
they there make, if it were ſound and good, yet denying it againe  
in their works, it nothing availeth them: for of ſuch it is written,  
*They profeſſe that they know God, but in works they deny him, being abomi-  
nable and diſobedient, and unto every good work reprobate; Tit. 1. 16.* But  
what ſhal we ſay, if they deny the trueth of the doctrine of Chriſt,  
not in work onely, but even in word and profefſion? Firſt then,  
(to omitt their rayling againſt Calvin about the Godhead of  
Chriſt being of himſelf, in their *Annot. on John 1. ſect. 3.*) con-  
cerning Chriſts manhood, and the trueth of his humane nature,  
how ever they acknowledge him to have taken fleſh of the virgin,  
yet beleve they, (and burne to aſhes ſuch as wil not beleve it,)  
that the bread in the ſacrament is tranſubſtantiated into the very  
body of Chriſt; ſo they have a Chriſt made of a wafer cake; a Chriſt  
whoſe whole bodie is in an hundred thouſand places and moe at  
once, even in all places of the world, wherſoever Maſſe is ſayd by  
a Preiſt: ſo he muſt have a fanatical bodie, which can neyther be  
ſeen, felt, taſted or by any ſenſe of man perceived as an humane  
bodie: & this breadden Chriſt they worſhip in that their idolatrous  
ſacrament, and doe eat him really & properly with their mouthes.  
And doe theſe now beleve Chriſts humane nature aſhly, when as

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by the plain scripture we are taught, that *the heaven must receive him, until the times of restitution of all things*, *Act. 3. 21.*

As for his office of Mediatorship; whereas they profess him to be the singular Advocate and patron of mankind; by singular they mean not the onely Advocate or mediator, as the scripture teacheth, *1 Tim. 2. 5.* *1 Job. 2. 1.* but a speciall or chief mediator: for they have innumerable other advocates and mediators, as the heathens of old, had one chief God; and many inferiour gods. So the same Rhemists gloss on *1 Tim. 2.* telleth us, that though Christ be the onely singular Advocate and patron &c. yet this letteth not but there may be other inferiour mediators, though not in that singular sense: And how they beleeve in their Queen of heaven, let this one song (amongst many other) to the virgin Marie witness, when they sing *O regina poli, mater gratissima proli: Spernere nos noli, nos commendo tibi soli.* i. O queen of heaven &c. I commend me to thee onely.

As for the redemption, the full and sufficient ransom for all our synns, payed by his blood, which they would seem to hold: it is with fraud and injurie to Christs blood, which by their distinction ) satisfied for the syn, but not for the punishment; and therefore they have feigned a purgatorie fyre, wherein mens soules doe beare the punishment of their owne venial synns: *Concil. Trid. sess. 6. can. 30. Bellarm. de Purg. c. 1.* From which also they can redeem themselves by money, given to Antichrists priests that sacrifice for the synns of the living and the dead. And whereas God teacheth us, that we are justified freely by his grace, through the redemption that is in Jesus Christ, *Rom. 3. 24.* and that we are not justified by the works of the Law, but by the faith of Jesus Christ, *Gal. 2. 16.* the Antichristians teach us a justification by faith and works together; by Christs merits, Saints and Popes merits, & their owne; and these works by which they beleeve to be saved in part, are very many of them wicked works of their owne devisings, as going on pilgrimage, giving of their goods to mainteyne Antichrists clergie, and idolatrie, and other like works of the Devil. And of their owne idols, as of an *Agnus Dei* made of waxe, they beleeve and profess, *\* Omne malignum peccatum frangit, ut Christi sanguis, et auget.* It breaketh all wicked syn, as the blood of Christ doeth. Thus blasphemously they tread Christs blood under their feet.

Finally, the faith which they profess to have in Christ, what is it? Any trust or confidence such as the faithful have in Christ to be

*\* Cereus.  
Rom. 1. 1. and  
7. c. De con-  
secrat. agn.  
Dei.*

their saviour, as the Apostle teacheth, in *Rom. 2. 23. 29. & Gal. 2. 20. Hebr. 3. 6. Eph. 3. 12.* Nay, this confidence they reject as a presumption; and their faith, (which is without confidence) being but an assent to the truth of Gods promises; & not a confidence of their justification in particular: is such a faith as the Devils *Lam. 2. 19.* have, who know and assent to the truth of Gods promises unto mankinde. See Bellarm. *de Iustific. l. 1. c. 5. 6. &c.* Now if this painted face of the Romish Iezebel, be so fowle and ugle, being compared with the brawtie of Christs true spouse: what may wee think is the faith of that ignorant seduced multitude of Antichristians, who professing Christ in name, looke for salvation by the wicked workes which the Pope hath learned them, and by the works of the Law of God, and beleeve in Christ, and their owne sufferings, confusedly together; and yet neyther know Christ, nor what true saving faith in him doth meane.

*Object. Who dare say but that God by this faith in Christ, saveth some of them, who doe thus beleeve in simplicitie &c.*

*Ans.* And who dare say, but that God, notwithstanding this faith professed by the Iesuites as before, may justly damne them, though they thus beleeve in simplicitie? Seing even in these things which they profess, they corrupt themselves with horrible idolatries, having many false Gods, and false Christs in whom they also trust, and dayly pray unto them, as did the heathens. And seing this their faith, considered in the best, is no true saving faith: but as themselves say, *The faith which truly justifieth, is not that whereby they beleeve that God is merciful unto them; but that whereby they beleeve with the whole hart without any doubting, that Iesus is the Christ, and the son of God.* Bellarm. *de Iustific. l. 1. c. 2.* Such a faith appeareth to have been in the Devils, as it is written *And Devils also came out of many, crying out and saying, Thou art Christ, the son of God, Luke 4. 41.* But that God giveth some in that church a sounder faith, and saveth them of the riches of his grace; I never denied or doubted of.

*Object. 2. Of this minds concerning them, I have been a long time.* *Ans.* *to Mr. Jak. p. 13. 47. &c.*

*Ans.* But then and there, this distinction was rightly put, of some particular men, considered a part from a beir constitution; that is, from their church estate: now, that church and all other Apostate churches professing Christs name, are generally pleaded for, to be in the state of grace, having the one true baptism &c. which is to



justify the open wicked, and count Christs enemies blessed.

Obj. 3. *Some of them dye Martyrs in defense of the Christian faith, (acknowledging Iesus to be the Christ the son of God) against Turks, &c.*

Ans. If it be in defense of the Christian faith, it is well: but if acknowledging Iesus to be the Christ, they dye also in defense of the Antichristian faith professed by that church, and for the idolatry of the same, (which is hateful to the very Turks:) then I say with th' Apostle, they may \* give their body to be burned, and it profit them nothing. Neyther doubt I, but some of the Iewes, have dyed and will dye in defense of the God of Israel as they now profess him from Moses and the Prophets; rather then yeeld to the heathens. But the extraordinary mercie of God to some in Antichrists church, justifieth no more the estate of that Synagogue of Satan, then his like extraordinary mercie to some of the heathens (of whom we shall speak anone) wil justify the heathens synagogues to be Gods true churches. As for Martyrs, our owne English acts and monuments and other, doe shew that many have given their lives for this, that the church of Rome is not the true church of Christ. Now by mine opposites plea they died not here-in for the truth but for error: what Martyrs then were they?

Obj. 4. *Many Indians, Pagans, Jewes are by them converted, and brought to the profession of Christian religion, among whom I doubt not, but the Lord hath and saveth his, even by that knowledge and faith of Christ, which by their preaching among them they are brought unto, &c.*

Ans. That many of all nations are converted or perverted unto Antichristianitie by the Papists, there is no doubt, for experience sheweth it, and so it is prophesied, that by Babylons sorceries, all nations should be deceived, *Reve. 18. 23*. So the heathens of Babylon, Cuth, Hamath &c. were converted by a Samaritan Priest, and taught to feare the Lord the God of Israel: that they feared the Lord, and served their own Gods; & also, they feared not the Lord, neyther did they after their statutes or after their ordinances, *2 King. 17. 28. 29. 30. 33. 34*. If that misceline rable were Gods true church, so are these popish proselytes: if they were not (as I never heard any affirme they were,) neyther are these. And what have our learned men of England answered to this old popish argument? I deny (sayth Dr. Fulk) that ever the popish church converted any to the true faith. Answer to a counters. *Catholic art. 1*. Yea what say the Papists themselves, of this point? Hierom Benzo (in *Histor. Indiarum*) sayth, that all the

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the religion the Indians have, is to make the signe of the crosse, & to heare a Latine masse, and to perform such like ceremonies. Joseph a Costa, a Iesuite, in his book *De procuranda Iudaeorum salute*, telleth us, † that the Spanyards have baptised many against their wills. He sayth, " they are like the Samaritans, that worshiped God and idols both together: they make (sayth he) a feigned shew of Christianitie, they serve not God in deed, neyther beleeve they unto righteousness. And are not these converts now, a goodly plea for mine opposite to alledge, for proof of a true Christian church? But he proceedeth,

*Lib. 6. c. 3.*  
*Lib. 2. ch. 14.*  
*Christian plea p. 122.*  
\* Yea and who can say, but that whosoever the name of Christ is preached and called upon, the Lord saveth some &c. seeing that Christ is the way, the truth, and the life, and whosoever beleeveth in him shall not perish, Joh. 3. 16. 17. &c.

*Ans.* Where Christ is truly preached, and beleeved, no Christian wil say, but the Lord sayeth some: but where Christ is falsely preached and beleeved in, after Antichrists idolatrous manner, none can truly say, that they are a true Christian Church. As for Gods saving some by the doctrine there preached, it is a thing not for us to dispute of: we are commanded to leave secret things unto God, and to hold us unto things revealed, *Deut. 29. 29.* God who brought light out of darknes, can cause the truth to shine into the hearts of his elect, by the corrupt preaching of the Papists; and so I doubt not but he doeth. yet is this no justification of the popish church; any more then the true preaching of the gospel, which is unto the reprobates the savour † of death unto death, is a condemnation of the Christian Church, and true doctrine of the same.

*Chr. plea. pag. 122.*  
Object. 5. But, \* Out of the Church there is no salvation, which I suppose themselves wil not deny. And (that which is more) the Lords constitutions cease not to be his holy ordinances, though the people that enjoy them, should have no benefit thereof to salvation.

*Ans.* Here we have suppositions in stead of proof. His assertion I deny, though he supposed the contrary: for out of the true visible Church (wherof we dispute) there may be salvation. Many that are not of any true Church, yea are persecutors of it, and excommunicates out of it, may repent and beleeve in Christ, even at their last houre, and at their death, and so be saved; though they neyther have time, place, or means to be joyned to any true visible

ble church on earth. If he speak not of a particular visible church, but of the Vniversal church which is invisible, and comprehendeth all Gods elect: he swerveth from the question, and deceiveth by equivocation; for we treat of the visible church of Rome, whether it be Christs true church or no. As for the Vniversal church, which is all over the earth, and from the beginning of the world to the end thereof, and conteyneth Gods elect onely: out of it in deed there is no salvation. But what is this to the purpose? For so a man might reason thus. In the church there are no reprobates, there is no damnation; for Christ giveth all his sheep eternal life, and they shal never perish, Ioh. 10. 28. But the Popish synagogne, is (by mine opposites plea) the church, even the true church of Christ. Therefore in it there are no reprobates, there is no damnation. Here (I doubt not) mine opposite would distinguish between the Catholik or universall church in the first proposition, and the particular church of Rome, in the second; and so deny the argument: & why would he then himself obtrude upon us, such a deceitfull reason?

The latter part of his speech I grant: but it helpeth him nothing. For the synagogue of Antichrist, is none of Gods constitutions, though every true Christian church is: neyther hath he annexed promise of grace, to his ordinances abused by the man of syn, and his subjects, in that malignant church, but hath threatened the destruction of the deceivers and deceived, 2 Thes. 2. 8. 10. 11. 12.

3. The third \* reason for the church of Rome consisteth of a division of the world into *Christians, Iewes, Turkes and Pagans*; and of a question, if it be asked, *Which of these is the Church of God at this day? Should we not answer, the Christians: and among the Christians, comprise the churches aforesayd, for the reasons before specified?*

Ans. The first part of his answer, I yeild unto, that Christians now are Gods church. The second I deny, namely that Antichristians (such as the Papists be,) & other heretical and apostate churches, are to be comprised in the number, save in name onely, for in deed and truth they are not. His reasons before specified, I have particularly refuted: & so might here end. But further to explaine the truth, I answer, that after this general division, we must make an other subdivision, or els we may be deceived. The subdivision is of Christians againe, into true and false, or into Christians and



Antichristians which professe Christ in name & deny him in deed. And this I learne of the holy Ghost, who in the Apostles times divided the Iewes into outward, and inward, Rom. 2. 28. 29. and counted these latter onely Iewes: and such as sayd they were Iewes and were not, but did lye, he calleth them *the Synagogue of Satan: Revel. 3. 9.* Even so, he prophesied of a *Beast* (or kingdom) which should have *two hornes like the Lamb* (Christ, and so be called Christians) but should *speak as the Dragon*, work wonders, & deceive men that dwell on the earth, &c., *Revel. 13. 11. 13. 14.* He also foretold of *false teachers among Christians*, who privily should bring in *damnable heresies, even denying the Lord that bought them* &c. *2 Pet. 2. 1.* If thus we distinguish not between the true Christ and \* *false Christs*, between true prophets and *false prophets*, and so between true churches and false: we may reteyn the name of Christ and Christian churches, and be in deed nothing less. And according to mine opposites manner of plea, an other might reason thus, Of synners in the world, some are † Angels, and some are men. If then the question be asked, *seing Christ came to save synners*, *1 Tim. 1. 15.* which of these are redeemed and saved by Christ, & are the church of God? should we not answer *men*; and among men also comprise all peoples upon earth, Iewes, Turks Pagans &c. This is the mould of mine Opposers argument; and as colourably as he pleadeth for Antichrists synagogue to be Christs Church, so others doe plead for universal redemption of all peoples & persons borne into the world; from *Ioh. 1. 9.* *Rom. 5. 18.* and other like scriptures.

Chr. plea, p. 123, 4 The \* fourth reason is from baptism, a visible signe of Gods visible Church among Christians, as circumcision was among the Iewes &c.

I answer, the baptism among Antichristians is in deed like their church, Christs in name, but not in deed and trueth. As for that which he annexeth, of our defending and reteyning that visible baptism received in the church of Rome; it foloweth after to be discussed, when we come to treat of their baptism. In the mean while, let it be observed, that as Circumcision was a signe of the Church of old; so was sacrificing, both then, and before Circumcision was instituted: and all nations reteyning sacrifice then, as well as Antichrist reteyneth baptism: & the Lords supper now; it wil also folow by like reason, that all nations were then Gods churches; which argumēt shalbe prosecuted hereafter. Againe, as the

*Foolish woman* calleth passengers to her sweet *stollen waters*, and pleasant *bread of secretions*; *Prov. 9. 13. 17.* so this foolish \* woman (the church of Antichrist) by like *stales*, allureth the simple unto her: which are no sounder proof that she is Christs true spouse, then the true mans purse in the theefs hand, wil prove the theef to be a true and honest man. \* Rev. 17. 18

5 The 3. reason † is from the defection of *Iudah* and *Israel*, remayning stil Gods people notwithstanding: therefore also the church of Rome, in like manner. † Ibidem

*Ans.* Of the first part of this reason, touching the state of the *Israelites*, we are after to speak in particular: but were it granted, I deny the consequence, it foloweth not, the Antichristian synagogue is so also.

*Inst.* \* The consequence (sayth he) is prooved, because these were types of the like state of the Christian churches, recorded for our instruction. *1 Cor. 10. 6. 11.* with *Rom. 15 4. & 2 Tim. 3. 16. 17. 3 Pet. 2. 1. Jude v. 5. 11. Rev. 2. 14. 20. & 11. 2. &c.* \* Ibid. pag. 123. 124.

*Ans.* I grant that he sayth, for the Christian churches: but for the Antichristian, it is true in part onely. The synns of *Iudah* and *Israel*, are found in Rome: so are the synns of *Sodome*, *Egypt*, *Babylon*, and heathen Rome; which by warrant from God, were types also of this Antichristian *Babylon*, *Rev. 11. 8. and 17. 5.* From which I may as truly conclude; *Sodome*, *Egypt* and *Babylon* of old, were so farr fallen frō God, as they were not his churches or peoples: and they were types of this church of Antichrist, and the things written of them, are for our instruction, *Rom. 15. 4. Jude v. 7. 2. Pet. 2. 5. 6.* Therefore this Antichristian synagogue, is not Christs true church.

Further I answer, that the types which were in *Israel*, prove not that the things typed are in the same degree of good or evil, neyther more nor less; as mine opposite would inferr that Antichristians are not now more deep in apostasie then were the *Israelites*. For types and figures agree in some things, but not in all. *Moses*, *Aaron*, *David* and all other types of Christ were synners: but it were wicked therupon to conclude, that Christ himself was a synner. Moreover Christs Preisthood was figured in *Aaron* & his sons: yet did not that Levitical Preisthood fully type out his office, but in part: & a more complete figure of him was in *Melchisedek*, as th<sup>e</sup> Apostle sheweth in *Heb. 5. and 7. chapters.* Accordingly,

it will follow, that Antichrist is answerable to Israels apostasie in part: and yet a more complete figure of him is to be found in the Gentiles. And as Christ excelleth in holynes all that were types of him: so Antichrist exceedeth in wickednes all the types of him; & therfore hath many sorts of wicked men, to resemble his impietie. Rev. 11. 8. And that his consequence followeth not from the type to the thing typed, that they are both in an equal estate, appeareth further by his own grant ( in pag. 126. ), where he maketh *Antiochus* and his captaines &c. a type of the Papacie. Now it is confessed of all, that Antiochus and his companie were Pagans in religion: so by the like reason, the Pope with his captaines and souldiers, must be Pagans also.

pag. 114.

6. The 6 reason † alleaged for them is, that it should be syn for Papists and Apostate Christians, to marie with Pagans, to neglect baptisme, not to sanctifie the Lords day, as it was in Iudah and Israel to marie with the heathen, to neglect circumcision, to profane the Lords day &c. Dan. 11. 32. with 1. Maccab. 1. 16. 45. 51. 55. and with Mal. 2. 11. Ezr. 9. 1. 2. & 10. 10. Neh. 13. 3. 23. -- 27. Hof. 5. 7. & 7. 8. & 8. 12. Amos 8. 5. with 2 Cor. 6: 14. &c. which should not so be, if they were not the church and people of God, under his covenant, and bound to the observation of his ordinances. For Pagans, and such as perteyn not to the Lords covenant, being not his church and people, are not in their estate bound to these and the like ordinances of the Lord, which he hath given to his church and people. *Psal. 147. 19. 20.* with *Deut. 7. 1. -- 11.*

*Ans.* This reason is sundry wayes faultie. 1. Of Pagans he sayth, they are not *in their estate* bound &c: but Papists and apostate Israelites, he would have them bound, yet mentioneth not *their estate*: wheras if he speak not of them also *in their estate*, his argument is false and fraudulent.

2. The scriptures alleaged *Psal. 147.* & *Deut. 7.* are by him abused, whiles he restreyneth them to *these and the like ordinances*, namely, marriage, circumcision, baptisme, and the Sabbath; understanding by *the like ordinances*, ( as I suppose ) the Passover and other sacrifices, the Lords supper, &c: wheras the Psalmist speaketh generally of Gods *Words, Statutes (or Ordinances) and Judgements*, *Psal. 147. 19. 20.* which three, doe comprehend the moral Law, called the \* *Ten Words*, the Ordinances of worship and service, and the Iudicials for punishment of malefactors: all these the Prophet sayth,

Exod.  
34. 28.

were



were shewed unto *Israel*, and God *deale not so with any nation*. Now to conclude from these words, therefore the nations were not bound to observe *the ordinances*, because God had not shewed them unto them, as he had doen unto *Israel* (namely by his written Law given at Mount Sinai,) hath no more weight then this, Therefore the nations were not bound to the moral Law, or to the Iudicials; and so synned not in committing idolatrie, murder, whordome, or the like. But this is impious to say, and a false conclusion: therefore his conclusion also touching the ordinances is false, and can not rightly be gathered from this text. The evil of it further appeareth in one of his instances, *the Sabbath day*: which is one of the ten cōmandements, and instituted from the beginning of the world, *Gen. 2*. If then the nations were free from syn when they kept not the Sabbath, because they had it not written in the book of the Law or Tables of stone as had *Israel*: were they not also by the same reason free from syn in not keeping the other cōmandements?

So for the Lords day now, he maketh the church of Christ onely (and so the Papists and other like whom he accounteth true churches) synners if they keep it not: all others he freeth from syn, as not bound to keep it. Wnerupon this paradox followeth, that the further men fall away from Christ, the more free they are from syn. For the church of Rome being fallen to Antichrist the Pope, they are synners in his account, if they keep not the Lords day: but the churches of Corinth, Ephesus and other like which are fallen to Mahomer, they are no synners in his account, though they observe not the Lords day: and why? Onely because they are fallen so farr, as they are no church of God, nor in his covenant of grace. Thus, the further from Christ the freer from syn; if this doctrine be true.

But I suppose the contrary to be true: and that all peoples how farr soever fallen from Christ, are now bound to keep the Lords day, and other ordinances of Christ; and it is their great syn that they doe not. For Christ sent his Apostles to teach all nations, & to baptise them, and to teach them to observe all things whatsoever he commanded his Apostles, even to the worlds end, *Mat. 28. 19, 20*. And they went into all the world, preaching and admonishing all men every where to repent, and beleev the Gospel, & so be baptised, and observe all the ordinances of Christ: and all

that obeyed not, or that have since fallen from their obedience, are guiltie before God, and shalbe condemned, because they beleeve not in Christ, and keep not his commandements. *Mark. 16. 15. 16.*

If it be sayd that a Turk or Pagan in that their estate of unbelief may not lawfully be baptised or admitted to the Lords supper, til they repent: this is true; yet can we not therfore say, they are not bound to be baptised, or are free from syn in neglecting baptisme: for they are bound to all the doctrines and ordinances of the gospel in order, first to repent and beleeve, then to be baptised, then to receive the Lords supper, and so all the rest. If further it be sayd, that the Papists in their estate of misbeleeve and idolatry, may without repentance and without returning to the true faith, be partakers of baptisme and the Lords supper &c: it is denyed. For if the Iewes (which were the true church though corrupted) might not be received to baptisme without repentance, as the scriptures shew, *Mat. 3. 6. 7. -- 10. Luk 7. 29. 30. Act. 2. 38.* then the Antichristians, the members of that church which (by Mr. Iohnsons owne acknowledgment. \*) is fallen into most synfull and deep *de-  
fection and apostasie, and is a notorious harlot and idolatresse;* may much less be baptised, or admitted to the Lords supper unless they repent. And wheras mine opposite pleadeth for their right in the sacraments & other ordinances which they should syn to neglect: it would be knowen where they are bound to receive them, whether in their own church, or in some Christian reformed church. If in their owne; then they are bound to heare Mass, and syn if they be not partakers of it; for that is their idolatrous supper: then doe not the Magistrates well to forbid them their Masses, and other ecclesiastical exercises, which they are bound by God to frequent, and should syn if they used them not. If they have right unto them in other reformed churches: then is there to be a communion between true Christians and those Antichristians, in one body, at one Table: for (as the Apostle sayth) *wee being many are one bread, and one bodie: for we are all partakers of that one bread, 1 Cor. 10. 17.* But this were to build a new Babylon, and to make a confused mixture of the members of Christ and of Antichrist, contrary to all the scriptures. *2 Cor. 6. 14. 15. 16. 17. Rev. 21. 27.*

The other scripture which he citeth, *Deut 7. 1. - 11.* helpeth him no more then the former: for there in the 11. verse, the *Commande-*

ments, Statutes and Judgments (which imply all Moses law) are expressed: if other nations were freed from all these, then were they freed from all law, and so from all syn; for where there is no Law, there is no transgression, seeing Syn is the transgression of the Law: 1. Job.

3. 4. And where he instanceth marriage with Pagans, which is there forbidden *Deut. 7. 3.* and applieth it to Papists now, that they should syn to mary with such, I grant it. But his inference thereupon, that therefore they are the true church and in the covenant of grace, I deny. For the Iewes at this day, which professe (after their false manner) the God of Israel, and all things written in the Law and Prophets, should syn if now they married with such, doing contrary to their expresse Law, *Mal. 2. 11.* Yet are not the Iewes now in the covenant of grace, or the church of God.

Again in *Deut. 7. 5.* there is commandment to destroy images and like monuments of idolatrie: if this was peculiar to Israel, then other nations synned not, in suffering idols among them undestroyed: whereas the Apostle plainly sheweth their greivous syn in making and using such idols, *Rom. 1. 23.* and consequently it must needs also be their syn, that they did not forsake, destroy and abolish them.

If any now aske, whether the other nations were then bound to all the ordinances of Israel? I answer, no: for some things were never before commanded, nor unto other then the church of Israel, as the strangers might eat some meates, which the Israelites might not, *Deut. 14. 21.* Such things having never been forbidden them of God, they might eat without syn, as we may at this day. But this I say of the nations, that all the Lawes, Statutes and judgments which were once commanded them of God; they were bound for ever to keep, til God againe repealed them. As for example all the ten commandements; and such Statutes (or ceremonies) as were taught them of God, as sacrificing, *Gen. 4. 3. 4. & 8. 20.* not to eat flesh with the blood, *Gen. 9. 4.* and all other the like. And for judgments, to kill murderers, *Gen. 9. 6.* and so to punish other malefactors. And no Apostasie could ever free them from syn, in neglecting any of Gods lawes once given them. So no Apostasie could free the Israelites from any law of Moses; or the world now, from the Law of Christ. The Iewes that under Antiochus turned, to Paganisme, *1 Maccab. 1. 43.* were guiltie they and their seed, for neglecting circumcision, the Passover and all o-  
ther



ther ordinances of Moses; and their apostasie ( wherby they went out from the covenant of God and his church,) freed them not from syn at all. So the Christians in like manner that have Apostate to Mahometisme, are nevertheless in their synns for neglect of Christs trueth & ordinances; though they be no Christian church, as all of us graunt.

Onely there is this difference to be put; that such as know the will of God, (as did the Jewes, and many Papists now may, by the scriptures,) and doe it not; shalbe beaten with many stripes; whereas the ignorant peoples, and Popish multitude, shalbe beaten with few, *Luke. 12. 47. 48.* But to excuse them from syn wholly, is to plead for iniquitie. And for this cause, both David in *Ps. 147.* and Moses in *Deut. 7.* urgeth Israel to thankfullnes and obedience above other peoples, in that the Lord had now written his lawes and ordinances unto them, and made them an holy people; when he left other peoples, onely to that doctrine which by word of mouth was delivered them from Noe and his sonns; which if they did forsake (as they had in a great measure,) they should perish for ever.

Chr. plea,

124. C<sup>c</sup>

7. His seventh & last " reason for the church of Rome is taken from *2. Thes. 2. 3. 4.* Where it is prophesied that Antichrist should sit in the Temple of God. This argument he handleth at large. But first let it be observed, how all his reasons, hether to, are shewed to be insufficient; and built upon weak grounds, the first being taken from their baptism, which is adulterate as the church it self: The second, frō an inconvenience falsely presupposed, that none in that church can else be saved: The third, from a question, whether Christians, Jewes, Turks or Pagans, be the church. The 4. is againe from their baptism. The 5. is from the types of Judah and Israel in apostasie. The 6. is from a supposed freedome that such as are apostate from the covenant of God, should have from syn, if they neglect the ordinances of the gospel. None of these arguments are taken from the essential things wherof the true church consisteth, none from the matter, to prove them saincts; or forme, to prove them united unto Christ and one to another, according to the order of his testament; none from the faith, to shew it to be true; or from the worship and service of God; or from the ministrie, to manifest eyther of these to be according to Christ. And now, the last of his reasons is from a figurative phrase the Temple of God

of God, which may be diversly understood and applied, as himself cannot deny. Let the prudent reader judge, whether these his seven arguments be any thing like those seven pillars, which Wisdome hewed out, when she builded her house, Prov. 9. 1.

Now let us weigh his seventh reason. The Apostle (sayth he) speaking of Antichrist, in 2 Thes. 2. 3. 4. describeth him thus: There shall come an Apostate: (defection or falling away) and the man of syn shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God, sitteth in the Temple of God, shewing himself that he is God &c. Here the Apostle describing Antichrist, speaketh of the Temple of God, where he sitteth &c. Now that by the Temple of God, in Israel, was figured the church of God among Christians, appeareth by these scriptures, 1 Cor. 3. 16. 17. 2 Cor. 6. 16. Ephs. 2. 21. Rev. 21. 3. 2. 19. & 14. 13. 17. & 15. 5. 6. 8. & 16. 1. 17. compared with Zach. 6. 12. 13. and is acknowledged by the best writers of all ages &c. So then from this scripture I reason as followeth.

If the Pope of Rome with his hierarchy be the man of syn here spoken of, and the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: then is the church of Rome the Temple of God here spoken of; wherein he sitteth as God, shewing himself that he is God.

But the Pope of Rome with his hierarchy, is (by their own grant) \* Animadv. the man of syn of whom the Apostle here speaketh &c. Therefore the church p. 76. — 106. of Rome, is the Temple of God also, that here is spoken of.

I answer. This argument I might wholly grant, and not hurt the cause I plead for. For though the church of Rome be the Temple of God, which Paul speaketh of: yet followeth it not, that it is Gods true Temple, or true Church, (which is the point that should be concluded) seeing the scriptures often speak of things as once they were; though so they continue not still: as also, they speak of things according to the outward pretense and shew that is made of them; though in deed and truth they be nothing less. The first is manifest by these and other like instances: Abigail is called the wife of Nabal, 1 Sam. 25. 37. though Nabal was then dead, and his wife married to David. Simon is still called the Leper, Mat. 26. 6. though he was then cleansed of his leprosie. The king of Tyre an heathen man that lived in Ezekiels dayes, is sayd to have been in Eden the garden of God, to have been upon the holy mountaine of God, and to have walked in the midst of the stones of fyre, Ezek. 28. 13. 14.

meaning that he had been in Gods church; on mount Sion, among the people of God: although not he him self, but Huram his predecessor (many yeres before, in the dayes of David and Solomon) was the man that became a profelyte in Israel, and helped to build the Temple; *2 Chron. 2. 3. 16* even as if a man should speak to the Bishop of Rome at this day, and tell him what he was for a Bishop in th' Apo'tles dayes, and how now he is degenerate and become the man of syn. The mountaines of Horeb and Tabor, where God once gave his Law and Christ was transfigured; are after still called the *mount of God*, and the *Holy mount*; *1 King. 19. 8. 2 Pet. 1. 18*. because they had been for the time \* sanctified by the presence of God. And so the Temple in Ierusalem, after the Jewes had crucified Christ, refused the gospel, & were *broken off, because of unbelief*; and the sacrificing and " worshipping in that place was ended; yet is it until the utter ruine of it by the Romans, called the *holy place*, *Mat. 24. 15*. Thus also the Citie become an *harlot*, is called the *faithfull Citie*, *Esa. 1. 21*. the wicked that hath forsaken his righteousness is named a *righteous man*, *Ezek. 18. 26*. according to their former and not their present estate. And when these titles are given them, it is not to justify them at all, but to aggravate their syn. So for the second, that things are called according to the outward appearance and pretext set upon them, though they be in deed false; is evident by these and the like examples; false Gods, which are but idols, are called gods, usually: so one Prophet calleth thols the Philistians gods, *1 Chron. 14. 12*. which an other calleth their *images*, *2 Sam. 5. 21*. False prophets are called Prophets, *1 King. 22. 8. 22* and Balaam a *Soothsayer* among the heathens, *Ios. 13. 22*. is called a Prophet, *2 Pet. 2. 16*. The evil spirit whom the witch of Endor raised up for Saul, is called in the Scripture *Samuel*, *1 Sam. 28. 11. 12. 13. 16*.

20. by reason wherof, the Papists \* contend that it was Samuel in deed, and not the Devil; urging the letter, as mine opposite doth urge against me this phrase of *the Temple of God*. The idolatrous Temple which Ieroboam made in Israel, in honour of the God which had brought them out of Egypt, is called *the house of their God*, *Amos 3. 8*. yet that it was his true house or temple, I never heard of any that would affirm: though it was the true God whom they worshiped therein; for Bial with his house, was then destroyed out of Israel, *2 King. 19. 27. 28*.

Now mine opposite hath given us a good rule in this his last book.



book, when answering the Anabaptists he sayth, \* The word of • Christ  
 God is not the bare letter or outward syllables, but the intendment and mea- • plea pag.  
 ning of the holy Ghost by whom it was given. Which should carefully be ob-  
 served by the due consideration of the scriptures, with the circumstances ther-  
 of, and by the conference of other places of scripture, and the proportion of sayth  
 layd together. Which whiles the Anabaptist neglect, they look on the scrip-  
 ture partially, and press the letter extremely, without consideration of the true  
 and right meaning thereof. These words of his are true; the more it is  
 to be lamented that he himself would so press the letter against me,  
 and not weigh the meaning of the same, by it self, and other scrip-  
 tures, and the proportion of sayth layd together.

In alleging this text, he layeth downe the words thus, There shall  
 come an apostasie (or falling away): whereas the Apostle sayth, except  
 there come an apostasie (or falling-away) first: which word first, may in-  
 timate that the church should fall away from the love of the truth,  
 before the man of syn should be revealed: and this is apparant by  
 the 10. verse, where the people whom Antichrist seduceth, are sayd  
 to be them that perish, because they received not the love of the truth, that  
 they might be saved. Or, if the word first (which mine opposite lea-  
 veth out,) be understood before Christs coming, then is it meant  
 of the apostasie (or the falling-away,) so called by an excellencie, as ex-  
 ceeding all other. And is not to be referred to Antichrist the head  
 onely, but to Antichristians the bodie also; who after other synns,  
 should fall away with Antichrist, and be damned with him; as in  
 the 11. verse it is sayd, God shall send them strong delusion, that they should  
 beleve a lye, that they all might be damned who beleve not the truth, but  
 had pleasure in unrighteousnes. So that by the whole scope of this scrip-  
 ture it is evident, the Apostle divideth not the people of the church  
 of Rome, from the Bishop and ministers of the same; as if the pee-  
 ple should be Gods true Temple, Christs true Church, under his  
 covenant, and so in the state of grace; when the Bishops and mi-  
 nisters are the Devils Temple, Antichrist, the man of syn, and so in  
 the state of damnation: but maketh both bishops and people, de-  
 ceivers and deceived, all of them under wrath and condemnation;  
 otherwise then my opposite would perswade. For he pleading  
 thus, The Apostle speaking of Antichrist, describeth him thus. There shall  
 come an apostasie &c: would have men think, that the Bishop and  
 ministers of the church of Rome are the apostasie, and the people  
 not: contrarie to all the scope of this scripture, contrarie also to

Paul, in 1 Tim. 4. 1. where he foretelleth of some that should *apostate* (or *d'spart*) from the faith, giving heed to seducing spirits, and doctrines of Devils; meaning it of the people deceived by false teachers: yea it is contrary also to mine opposites own ground, who sayd (a little before) that the church of Rome is fallen into most sinfull and deep defection and apostasie, and is a notorious harlot and idolatress. Wherefore his distinction here between the apostasie & the church of Rome, making the one Antichrist, the other Gods temple, under his covenant of grace: neyther accordeth with the scriptures, nor with his own assertion.

Next this, where he sayth, that by the Temple of God in Israel, was figured the church of God among Christians: it is graunted. But withall, let it be noted, that himself can not deny, \* but the Temple and tabernacle in Israel, was not the church and congregation of Gods people properly, but a sacramental signe of Gods dwelling with them, which I before confirmed by these scriptures, Exod. 25. 8. 2. Chron. 6. 2. Ezek. 37. 26. 27. Rev. 21. 3. Secondly, he himself affirmeth, that \* the temple at Jerusalem, did primarily figure out Christ, and secondarily the church, both the catholik or universal, and particular churches likewise; & particular Christians; and (in several respects) both their bodies, and their soules and consciences. Vpon which graunts of his, it foloweth, that there is no necessarie consequence of this his proposition; If the Pope of Rome with his hierarchie be the man of syn spoken of in 2 Thes. 2: then is the church of Rome, the Temple of God there spoken of: for he understanding by the church, the people, (as in 1 Cor. 3. 16. 17. 2 Cor. 6. 16. Eph. 2. 21.) and yet granting that the Temple in Israel, was not the people; all may see the weaknes and insufficiencie of this inference, that because the Pope of Rome sitteth as God in the Temple of God; therefore the people of the church of Rome, are that Temple of God there spoken of; & consequently Gods true church. For why now may we not as well (if not much better) say that by the Temple of God, is understood the doctrine and profession of Christ the true Temple; or as in my former booke I shewed, thus: As the Temple was an outward signe of Gods presence with his people, and of his inward dwelling in their hearts by faith and by his spirit, unto their salvation: so Antichrists temple is an outward shew of his presence with that seduced people, in whose hearts he dwelleth by Popish faith, and by his spirit of errour carrying them to damnation. But as Antichrist shal not professedly deny the true God or Christ, though in deed he falsly sheweth himself that he is God: so shal he

Chr. plea. p.  
18.

Animadv.

ag. 79

Chr. plea.

ag. 149.

Animadv.

ag. 79.

Eph. 3. 17.

2. 22. 1.

or. 3. 16.

Rev. 13. 4.

1 Cor. 16.

1 Tim. 4.

2 Thes. 2.

2. 11. 12.

2 Thes. 2. 4.

not professedly deny the Temple or church of God, but falsely vaunt his adulterous synagoge to be the same. Vnto this exposition, mine opposite hath given no answer: and it being according to the scriptures, & truth of the thing in controversie, I leave it to the prudent reader, whether the outward shew and profession of Christ and Christian religion, be not the first thing here intended of th'Apostle by the Temple of God. And this is further confirmed by *Rev. 11. 1.* Where the Temple, *Altar*, and *Worshippers*, are three distinct things; and the people are the worshippers there spoken of, & neyther the Temple, nor the Altar; of which place we shal treat anone.

Then wheras he granteth that the Temple in Ierusalem did primarily figure out Christ: how is it, that he wholly neglecteth the primarie thing figured, and insisteth upon the secondary, the church or people of Rome? Seing it is known, how the Pope pretendeth him self to be Christs vicar and deputie on earth, and to be the servant and worshiper of Christ in heaven: and may we think that th'Apostle in warning them of the \*mysterie of iniquitie, would not imply the chief point of the mysterie, that Antichrist should in pretence sit for Christ and in his stead, as his vicar generall on earth? Thus to sit in the Temple (or for the Temple) of God, may well be understood, that Antichrist should sit for Christ, a pretended friend, but in deed an adverse foe.

Now for that which the Temple secondarily figured, namely the church catholik, and also particular, and so mens consciences: he wavereth in his application. He sayth *this terme [the church of Chr. pte Rome] is taken either particularly (which he applieth to the Lateran church in Rome, the Popes parish church:) or more generally, for all other such Christian churches, as are come under the Popes jurisdiction, &c.* This later I hold to be most proper here: for what needed there such warning to the Thessalonians & other christian churches through the world, if a Bishop of the Lateran parish (a corner in Rome) had exalted himself above God therein onely, and had not usurped also a pretended Christian power over all? And the complement of the prophesie, is an evident exposition of it: for who knoweth nor, that the Pope scorneth to be Bishop of the Lateran parish onely, it is a jurisdiction over the catholik church throughout the earth, which he chalengerth. And now what proof bringeth mine opposite, that the church of Rome as God constituted it, is taken generally for other Christian churches under the Popes jurisdiction? None at



all: neyther can he bring any jote of Gods word for the same. Againe what proof maketh he, that the catholik Romane church wherein the Pope sitteth, is the true church of God? None but this, *pag. 152.* \* *I suppose these men themselves being better advised, wil not deny them to be the churches and Temple of God.* But he should have shewed (if it had been possible for him) that the Romane church is by divine institution the catholik or universal church: which because I assure my self it can never be doen, I conclude that this Romane catholik church is a fiction of the Popes braine, and a meere idol like himself: and is no otherweise *the Temple of God*, then the Pope is Christs universal vicar; namely in lying words and vaine ostentation. And so the maine ground for *the Temple of God* wherein Antichrist sitteth, to be the true church of Christ, is overthrowne.

As for the Popes Laterane parish, I both deny it to be Christs true church; and that it onely is the Temple of God wherein Antichrist should sit. His proof of the former is this. *pag. 150.* \* *If we underst and it of a particular church, (as the Apostle wrote his epistle to the church of the Romans) how shall we soundly deny it eyther to be the Temple of God, or Antichrist to be set therein?* Thus have we suppositions and questions, in sted of proofes. To his demand I answer; it is the Temple of God in pretence, not in trueth; even as the Pope is a bishop of Christ in pretence, but in deed is Antichrist the man of syn, as mine opposite granteth. The church that was in Rome in Pauls time, wil no more justifie the Popes synagogue there now, then the Christian ministers which were then in that church, *Rom. 12.* wil justifie the Antichristian prelates that there reigne at this day. Secondly, the Laterane parish at Rome, is of the Popes faith, religion and worship; there are like priests like people. Now if the Bishop of that parish be Antichrist, the son of perdition, as th'Apostle telleth us, *2 Thes. 2. 3.* then his parishoners which have no other faith or religion then he, are also the children of damnation, *2 Thes. 2. 12.* and so can not be judged to be Christs true church, and in the state of grace, sealed of God with his covenant unto salvation. In the Lateran Church of Rome, where Antichrist is parish priest, the people are grosse idolaters, hereticks, worshipers † of Divils, and of him that *sueth as God in the Temple of God*; ascribing unto him that Holyness, divine power and jurisdiction, which he doeth blasphemously challenge; and mine opposite could not shew one man of that parish that differeth at all from the religion of their priest: *how*

how is it then possible that he should be Antichrist, and they true Christians; he under wrath, they under the covenant of grace; he the very Temple of the Devil, and they the true Temple of God? For shal not the same religion and faith which justifieth them, justifieth him also; when it is found in him as well as in them? Wherefore eyther the man of syn himself must be a saint among those saints: or they together with him must be (as the holy Ghost calleth them) *an habitation of Devils, Revel. 18. 2.* To conclude then, seing there is no true visible church of Gods institution, but a particular congregation; (any other general or catholik visible church of Rome, being but the Popes own wicked fiction;) and seing Antichrists parish church can no more be Christs then Antichrist himself: it can not without injury to the Apostle, and to the proportion of faith, and to other scriptures, and to reason it self, be gathered that the church of Rome is at this day Gods true Temple or Christs true Church. Albeit, for that there was once a true Christian church \* in Rome, and these Antichristians now profess to be the successors of the same, and pretend one faith, religion & worship, and reteine some doctrines and ordinances of Christ still, which they synfully profane: they are therefore sayd to be *the Temple of God*; as before I have shewed.

Rom. 12

Moreover there can no church be called the true Temple of God, but in respect of Christ the *chief corner stone* and foundation of the building: for he is called the *living Stone*; and his people are *living stones, built up a spiritual house in him*, and so grow up to an *holy Temple in the Lord*; 1 Pet. 2. 4. 5 Eph. 2. 20. 21. If therefore Antichrist sitteth in the true Temple of God, he sitteth first in Christ the head, and secondarily in his body and people: but Antichrist is no otherwise in Christ then in a feigned profession of him, whom in deed he denyeth, 1 Joh. 2. 22. therefore he is not in the Temple of God, but in respect of his profession of Christianitie and of the Christian societie in his people, both which are false and deceitfull, *after the working of Satan, & in all deceivableness of unrighteousnes*, 2 Thes. 2. 9. 10. Now it followeth, that I defend my former writings against which he excepteth; as for the reproches which he layeth upon my self, and his trifling exceptions against words and phrases, I will omit as fruitless.

Wheras in scanning the Apostles words, I noted mine opposites omission of Antichrists sitting *in God* in the Temple of God; which

Chr. plea  
p. 143. which words *as God*, doe give light to the true meaning: he excepteth \* how he could alleage that one Greek copie wanteth those words, so doth the Syriak as Mr. Beza observeth, also the Latine. I answer, if one copie want them, and many, or all other have them; it is no wisdom to leave the many & follow one without apparant reason. For the Syriak he was deceived, for it hath those words plainly, though the copie which Tremellius used wanted them, through the copiers default, as Mr. Iunius sheweth in his notes upon the Syriak version on 2. Thes. 2. 4. As for the Latine, it omitteth fundry other good things in other places, and is no warrant for us to follow.

Obj. The question was not about the manner of Antichrist's sitting in the Temple of God, whether he should sit *as God* therein or no. Therefore I needed not alleage these words.

Ans. But the question was about th'Apostles meaning in that place; and therefore his words which help to manifest his meaning, should have been alleaged.

Obj. It is known to be usual in all writers sometimes not to mention, sometimes not to insist at all upon such words as pertain not to the matter in hand &c.

Chr. plea  
p. 145. Ans. Yet I, though I first used the whole phrase of the Temple of God, am taxed for that I doe not after alwayes repeat all the words: But to let pass such things, this speech *sitteth as God*, pertaineth much to the matter in hand: for if the people (which he wil have to be the Temple of God,) doe so acknowledge and honour the Man of syn for God, as he there sitteth shewing himself that he is God: then may we as well doubt whether they be the people of the true God, as whether the man of syn be the true God. But whatsoever honour & divine power the man of syn challengeth to himself, the same doe the people of Rome (the Temple of God) give unto him, in word and deed. So the words are needfull, and pertain to the matter in hand. For by the worshiping of that Beast, the false church is distinguished from the true church, which refuseth to worship him, Rev. 13. 8. 16. 17. & 14. 1. 4. 9. 10. 11. 12. & 20. 4. 2 Thes. 2. 10. 11. 12.

pag. 143. Obj. \* Of Antichrist's sitting, th'Apostle saith, that he sitteth *as God*: but of the seat where he sitteth, he saith expressly, in the Temple of God; and saith not *as in the Temple of God*, as the answer here would import; which therefore is merely shewing, and full of deceit.

Ans.



*Ans.* So the Prophet sayth expressly, *in the house of their God.* Amos. 2. 8. and sayth not *as in the house of their God*; though he speaketh of an idolatrous temple, which Ieroboam pretended to be Gods: and the Apostle sayth expressly, *there be gods many and lords many,* 1. Cor. 8. 5. and sayth not *as gods, or as lords*, when yet he meaneth the false gods and idols of the heathen. And the scripture expressly sayth, *the woman saw Samuel*; and Saul perceived that it was Samuel, and, *then sayd Samuel, &c. because of the words of Samuel*; 1. Sam. 28. 12. 14. 16. 20. and sayth not, *one as or like to Samuel*, though it was but the divil in the likenes of Samuel. Paul sayth expressly that Satan is *transfigured into an Angel of light* 2. Cor. 11. 14. and sayth not *as into an Angel*, though in the very next words he sayth, that his ministers are *transfigured as the ministers of righteousness*, v. 15. Which terme of transfiguring, is sometime used for a true change, as in Phil. 3. 21. he sayth Christ *shal transfigure our vile body, that it may be conformed to his glorious body*: yet in the former place he useth the word but for a counterfeyt change. And that the people which worship Antichrist as God, are called the *Temple of God*, for name, shew and pretence; I have before manifested.

*Obj.* He doth abuse the scripture &c. as if Pauls words were not plain to such as will understand, that Antichrist exalteth himself above all that is called god, so that he as God sitteth in the Temple of God; and therefore is not the true God; but the man of syn &c.

*Ans.* Some may think, by Pauls words, that Antichrist should openly profess himself to be God, and above all Gods: yet the Pope (who is the head of Antichrist) professeth himself to be the servant of the servants of God, & to be but the minister of Christ, and Paul teacheth the same, when he calleth his working the *mystery* (or *hidden secret*) of iniquity, 2 Thes. 2. 7. Even so some may think, by the *Temple of God*, is meant the true church of God, the people that in Christ are *builded together for an habitation of God through the Spirit*, and that Christ dwelleth in their hearts by faith, Eph. 2. 21. 22. & 3. 17. yet the Papists (who are Antichristians) doe beleieve that man of syn, that exalteth himself above all that is called God, to be a most holy man, and Christian bishop, they are of his faith, worship and religion, trusting in his pardons for remission of their synns &c: and therefore are no better Christians then he, but children of perdition with him, and are by Paul in the very same place counted among *them that perish*, because they received not the love of the truth that they

might be saved, therefore God hath sent them strong delusion, that they should believe a lye; that they all might be damned who believe not the truth, but have pleasure in unrighteousnes, 2 Thes. 2. 10. 11. 12. Who now, (except they be blinded with affection) can think that Paul calleth such people the Temple of God otherwise then in respect of their profession of Christianitie, and boasting, that they are the onely good Christians, when they are in deed the sworne servants of Antichrist, and synagogue of Satan, as Rev. 3. 9.

Object. Difference is to be put, between the man of syn that sitteth, & between the temple wherein he sitteth: he sitteth as God, yet the temple wherein he sitteth, is the Temple of God.

Ans. There is in deed such a difference as is between the pastor and the flock; (understanding by the Temple of God, the church of Rome at this day :) such a difference as is between the seducer and the seduced, both adjudged to destruction, 2 Thes. 2. 10. 11. 12. Rev. 14. 9. 10. 11. Other differences if men feigne, that the pastors (or hierarchie) are the man of syn, sonns of perdition; and the idolatrous people which be of one faith and religion with them, are men of God, and in his covenant of grace; it is farr from the truth.

Object. See the like in the cases that fell out at Jerusalem and the Temple there: When Baals idol of indignation was set at the entrie of the house of God, Ezek. 8. 3. 5. and when Antiochus Epiphanes and his officers profaned the sanctuarie and citie of Jerusalem, and set the image of Iupiter Olympius, in the Temple and seat of God, Dan. 11. 31. 36. Who would not now put difference between the idols and persons aforesayd on the one hand, and between the Temple and citie of God wherein they were set, and which they polluted, on the other.

Ans. The examples are farr unlike: first Rome, is not Jerusalem but Babylon, Rev. 17. Secondly, the Temple and holy things in Jerusalem being made of senseless stones and matter, they could not be polluted with syn in themselves as the \* living stones of Christs house the people now may soon be, and turned into a synagogue of Satan; as the christian churches in the Apostles dayes, are now long since turned to be Turks and Papists. Doth not the Law plainly teach us this; for in the yerely cleansing of the Sanctuarie, it was because of the uncleannesses of the sonns of Israel, and because of their trespasses, in all their synns, Levit. 16. 16. and for no uncleannes or syn in it self. Thirdly, the example of Antiochus is fit, but wrong applied

applied: for he speaketh onely of *Antiochus and his officers*; whereas both he, his officers and his people (the common souldiers) were they that defiled the sanctuary of God; as it is sayd in the storie, *Antiochus went up against Israel & Jerusalem with a great multitude, and entred proudly into the Sanctuary &c. 1 Maccab. 1. 20. 21.* So in applying this, he would have the Pope and his officers (the hierarchie) to be the man of syn, as Antiochus and his officers: & the multitude of papists at Rome, he wil not have to be: (as in deed they should be counted) answerable to Antiochus souldiers; but they must be the Temple of God, answerable to the Temple of Jerusalem, a most unjust resemblance. For the Temple then was a mere patient, and suffered that abuse at Antiochus hands: so the thing answerable hereto, should be (if he would have made a fit comparison,) the Christians (Gods true Temple,) which suffer for the truthe sake at the Antichristians hands; such as are opposed to the worshipers of the beast, and those that receive his mark, of whom it is written, *Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, Revel. 14. 9. -- 12.* and againe, *I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and which had not worshiped the beast nor his image &c, Rev. 20. 4.* And such I never doubted but they were the true Temple of God: but I deny that the church of Rome at this day is such a people or such a Temple: they are the marked souldiers of Antiochus the Pope, and honour him as God in the temple of God (their pretended christian church) with high impietie. Or at least, they are like the Apostate Jewes, which turned to Antiochus religion and became heathens, with worse impietie, *1 Maccab. 1. 13. 14. 15. 43. 52.*

Of this sort is his next allegation, † where to make his reader merry, he likeneth me to the old man of Athens, which would compell the Jewes to call their Temple by the name of *Iupiter Olympius*, because Jupiters image was set up in it; *2 Mac. 6. 1. 2.* so I would have the church of Rome called Antichrists church &c. I answer: if the church, the people of Rome were now mere patients, amongst whom Antichrist cometh in by violence, they not consenting unto him any more then Gods temple did to Jupiters image; it should be foolishnes in me to call it Antichrists church. Or, to put the example more fully; if a Jew had been forced by Antiochus violently to kys or bow the knee to Jupiters image, when he resisted and testified against it: none could justly call him an idolater,

† pag. 14



or one of Jupiters people. But if an other Jew had revolted to Antiochus religion, and beleev'd in his Jupiter and honoured him with hart, profession and action; he now might justly be called the servant of Jupiter, or one of his people, (as the Moabites are called the people of Chemosh, Numb. 21. 29.) So the church of Rome now fallen from true Christianity, and beleaving, worshiping, obeying Antichrist, the Popes holynes, are and may justly be called his church: or else Antichrist hath no temple, church or people in the world.

*Object.* Observe here and throughout his treatise, how still he calleth what the Temple, church and bodie of Antichrist, which Paul expressly and purposely calleth the Temple of God. And so therein note still his shifts and his errors &c.

*Answer.* Loe still an urging of the bare letter, as doe the Papists This is my body, to prove their transubstantiation, that there is no bread left but Christs very body, really and properly. I have (I trust) without shifting or errour proved the present church of Rome to be Antichrists temple church and bodie, if the Pope be

2 Thef. 2. 7. Antichrist. And seing his \*mysterie of iniquitie, is contrary to Christs

1 Tim. 3. 16. † mysterie of godlynes; and Christ hath a myssical temple which is his church and bodie, Eph. 2. 21. & 1. 23. I would gladly know what temple church and body Antichrist hath, if the church of Rome be not the same. Againe, he speaketh too largely, that I still call it throughout my treatise; for I have other wise written, though I liked

Animadv. him not, thus. \* Gods true temple and tabernacle is in mount Zion, in

ag. 79. 80. heaven, (Rev. 14. 1. 17.) Where God sitteth on a throne, (Rev. 16. 17. & 7.

15.) and dwelleth among his people; where is the Ark of his covenant (Rev.

11. 19.) and from thence, lightnings, voices, thondrings, earthquake and voye

come forth against the Antichristians his enemies; and vials of his wrath pow-

red out upon the throne of the beast, (Rev. 16. 1. 2. 10.) and on men that have

his mark. On the contrary, the Beast, which is the kingdome of Antichrist,

ascendeth from beneath, out of the bottomlesse pit, (Rev. 17. 8.) and blasphemes

this heavenly tabernacle (Rev. 13. 6.) and sitteth in Babylon (Rev. 16.

19.) upon the Dragons throne (Rev. 13. 2.) and fighteth against the Lamb,

and against the saints, (Rev. 19. 19.) treading under foot the holy citie (Rev.

21. 2.) and casting downe the place of Christs sanctuary, (Dan. 8. 11.) When

th' Apostle therefore telleth us, that Antichrist sitteth as God in the Temple

of God, it is to be understood of their invading and destroying of Gods church,

and people, as the heathens of old dealt with Jerusalem and dwellers therein,

(Psal.

(*Psal. 79. Dan. 8. 11. 13. & 12. 36. Ier. 22. 12. 13. Lam. 2. 17. 9.*) Secondly of their own vaine ostentation, whiles they wil have it called the Christian catholik church, and the Pope the head of the same. *Ezek. 28. 2. 6. Esa. 14. 13. 14. 2 Thes. 2. 9. 10. Rev. 13. 11. 14. & 17. 4. 2 Cor. 11. 13. 14. 15.* Thus I grant, that the Temple which Antichrist invadeth & destroyeth, is Gods true Temple: but that wherein the Beast sitteth as God, which he trimmeth, upholdeth and boasteth of; (as he doeth the church of Rome at this day) is the synagogue of Satan. But he proceedeth.

Obj. 8. *As for the ancient Doctor whom here he citeth, let us hear † Pag. 147. himself speak. His words are these. That which is the Temple of any idol or Devil, the Apostle would not call the Temple of God. Whereupon some will have in this place, not the Prince himself, but after a manner his whole bodie, that is the multitude of men pertainyng unto him, together with himself under the Prince, understood to be Antichrist. And more rightly also they think it to be sayd in Latine as in the Greek; that he sitteth not in the Temple of God, but for the Temple of God which is the church. As we say he sitteth for a friend, that is as a friend. Augustine de Civit. Dei. l. 20. c. 19. Where note how farre differing Augustine is from this man that citeth him, &c.*

Ans. There is not so great difference as mine opposite would pretend. First I cited not Augustine for his own judgment, but for others whom he speaketh of, touching the translation of the Text, *in the Temple of God, or, for the Temple.* Secondly, he setteth down Augustines words maymed both at head and foot. For Augustine beginneth thus: *But in what temple of God he shal sit as God, is uncertaine: whether in that ruine of the Temple which was built by King Solomon; or in the church. For that which is the temple of any idol or devil, the Apostle would not call the temple of God: &c.* Now the ruine of Solomons temple, cannot at this day be called Gods temple, otherwise then because it was the Temple of God of old; & hath now no more holynes in deed & truth, then any other place in the world. And thus I have granted that the church of Rome may be called the church of God, in respect that there was a church there in Pauls time, whereas now it hath no more true holynes, then the synagogue of Satan. So we see how for advantage mine opposite baulked Augustines first words. In the end, he breaketh off in the midst of a period: for Augustine sayth, *sitteth for a friend, that is as a friend: or if any other thing is wont to be understood by this kind of speech,*

So he defineth not certainly of this place, but leaves it doubtfull: and presently after confesseth his ignorance; *For what is this* (sayth Augustine) *For the mysterie of iniquitie doth already work, onely he who now holdeth let him hold, till he be taken out of the way. I confess myself to be utterly ignorant what he meaneth.* Thus we need not strive about Augustines words here: and I grant, that the Apostle would not have called it *the Temple of God*, unless eyther it were so in deed and trueth, or had been so in times past, or did pretend to be so still. And I think all wil likewise grant, that the holy Ghost would not have called the witches spirit at endor \* *Samuel*, unless eyther it had been Samuel in deed (as the Papists doe contend,) or some thing in pretence and shew like Samuel. Neyther would the prophet have sayd to the King of Tyrus, † *Thou hast been in Eden the garden of God*, (a profelyte in the church of Israel;) unless eyther himself or some of his predecessors had been there in times past. † *Amo. 2.8.* Neyther would Amos have called the Israelites idol temple *the house of their God*, unless eyther it were so in deed, or in pretence: which phrasē when the Greek translateth according to the letter, *the house of their God*, and the Chaldee paraphrast (as ancient as the Apostles age) expoundeth *the house of their idols*, they contradict not one another: seing the same thing may be Gods in shew, and the devils in deed and trueth: for even *Satan himself is transformed into an Angel of light*; 2 Cor. 11. 14.

Obj. When the Apostle describeth the mysterie of Antichrists iniquitie, would he teach the church that the place of his sitting is the Temple of God, if he meant that it were in deed the synagogue of Satan and the temple of Antichrist? For that Antichrist should sit in the temple of Antichrist and synagogue of Satan, what mysterie is there in it? All the world would easily perceive, that these agreed very well and most fully together. But for Antichrist to sit in Gods temple and Christs church, this is in deed a mysterie.

Ans. The mysterie of iniquitie began in the true church, but continued not therein alwayes: for when it was discerned, the church eyther cast it out, or soon degenerated into a synagogue of Satan, if it accepted Antichrist for God, as the Church of Rome doth at this day. Which I further manifest thus, 1. The Apostle sayth, *As ye have heard that Antichrist shal come, even now are there many Antichrists, &c. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us, but (they went out) that they might be made manifest, that they were not all of us.*

Who



Who is a lyer, but he that denyeth that Iesus is the Christ? he is Antichrist, that denyeth the Father and the Son. Woosoever denyeth the Son, the same hath not the Father: 1. Joh. 2. 18. 19. 22. 23. This scripture teacheth us first that all hereticks departing from the faith of Christ, are generally Antichrists, though they reteyn the name of Christians still, as did the hereticks in th'Apostles time. 2. That such are gone out from the church, and are in deed none of it, though they pretend to be the true church, as all hereticks have doen. 3. That both teachers and people departed from the faith and church of Christ, are comprehended under the name of Antichrists, and not the Bishops onely. 4. That whosoever is Antichrist (especially the great Antichrist) he denyeth the Son (Christ) and consequently God the Father. Now let us apply these things to the Bishop and hierarchie of Rome, whome mine opposite granteth to be the great Antichrist. If the Pope and his hierarchie be Antichrist, then are they none of the Apostolik church, but gone out of the same; but they are Antichrist (by my opposites owne confession: ) Therefore they are none of th'Apostolik church.

The Pope and his hierarchie are both in and of the church of Rome, the heads, teachers and principall members of it, of the same faith, religion and worship: but they are not in or of the Apostolik christian church, as before is proved: therefore the church of Rome is not an apostolik Christian church.

If the church of Rome denyeth both the Father and the Son, then is it Antichrist (as the Apostle sayth) and so no true Christian church. But the church of Rome denyeth both the Father and the Son: therefore it is no true Christian church.

If the Pope & his hierarchie deny both the Father and the Son, then the church of Rome also denyeth them; for they beleeve as the Pope and hierarchie beleeve, have one and the same religion with their preists. But the Pope and his hierarchie deny both the Father and the Son; otherwise they are not the Antichrist, ( as mine opposite sayth they are: ) therefore the Church of Rome also denyeth both the Father and the Son. Now seing it is thus, how is it possible that it should continue the true Church of Christ, otherwise then by lying pretext and ostentation? And this is the *mysterie of iniquitie*, if men could comprehend it that the Bishops and people of Rome, being at first Christs true church, departed by degrees from the faith & worship of God; til they came joyntly to beleeve

to beleeve lyes, and to worship creatures, idols and devils (*Rev. 9. 20.*) and became a Beast (or Antichristian kingdome) yet with two hornes like the Lamb Christ (*Rev. 13.*) & \*blaspheming Gods Tabernacle & them that dwel in heaven, (that is the true church,) they pretend themselves to be the onely true church of Christ, and that all other are hereticks; they pretend succession even from th'Apostles dayes, without change of religion, and so they sit in the temple of God, or for the Temple, as if they & none but they were the Temple and church of God; the Pope being the head of this sinfull corporation, of this Beast or kingdome, and exalting himself above God & Christ, whiles yet he calleth himself Christs vicar, and the Servant of the servants of God; and by strong delusion keepeth his people in beleeve of lyes, that together with him they all might be damned, who beleeve not the truth but have pleasure in unrighteousnes; as the Apostle sayth, *2. Thes. 2. 12.*

Now where he objecteth, *what mysterie is there in it, that Antichrist should sit in the temple of Antichrist?* I answer, it is a great mysterie, in that it is doen by him and his, under the name and shew of Christianitie; and as the Apostle sayth, *after the working of Satan, with all power and signes and lying wonders, and with all deceivablenes of unrighteousnes, 2. Thes. 2. 9. 10.* And where he further sayth, *but for Antichrist to sit in Christs church, this is in deed a mysterie,* I answer, it is in deed a contrarietie and impossibilitie (not a mysterie:) for no man can serve two masters, *Mat. 6. 24. of whom a man is overcome, of the same is he brought in bondage, 2. Pet. 2. 19. to whom men yeild themselves servants to obey, his servants they are to whom they obey, Rom. 6. 16.* Now the church of Rome, yeilding unto and obeying Antichrist, cannot be the servants of Christ, if th'Apostles doctrine be true. And after mine opposites manner of reasoning, an other man might say, seeing Christianitie is the mysterie of godlines, *1. Tim. 3. 16.* as Antichristianitie is the mysterie of iniquitie, *2. Thes. 2. 7.* Christ must sit in the Temple of Satan, as Antichrist sitteth in the temple of God: for for Christ to sit in the Temple & church of Christ, what mysterie is there in it? but for Christ to sit in Satans temple, and Antichrists church, this is in deed a mysterie. Were not this (think we) good reasoning, to put darknes for light, and light for darknes; Christ into Antichrists place, and Antichrist into Christs; for to finde out a mysterie? But they that have their eyes opened to read the mysterie that is not onely in the Pope, but on

† the forehead of the whore of Babylon his church, will soon espie this fraud: though others are bewitched with her painted face. For as Satan can transforme himself into an *Angel of light*, and his ministers can be transformed as the ministers of righteousness 2 Cor. 11. 14. 15. is it such a marvel, that he should transforme his temple and church, into the Temple of God, and church of Christ: and yet as he is a Divil stil, notwithstanding his transformation; so his Temple continueth stil the Temple of the Divil, and church of Antichrist, how ever they are disguised with other names and habits. And to help a litle to the discerning of both these opposite mysteries of pietie and impietie: wee are to know, that Christs Kingdome beginneth in the kingdome of Satan, and is perfected in the Kingdome of God; and Antichrists kingdome beginneth in the kingdome of God, and is perfected in the kingdome of Satan. For, the god of this world having blinded the eyes of infidels, who are dead in synns, and walk \* according to the prince of the power of the aier: \* Eph. 2. 2. Christ by his Ministers sent into the world, and by his word of truth, the gospel, causeth light to arise unto them, openeth their eyes, and turneth them † from darknes to light, and from the power of Satan unto God, that they may receive forgiveness of synns, and inheritance among them which are sanctified by faith that is in him: and thus God delivereth them from the power of darknes, and translateth them \* into the kingdome of his beloved son. Then cometh Satan by Antichrists, which are his ministers, † privily crept into the church, and by the word of "lying, (which is Antichrists gospel) he darkneth the mindes of them that have not received \* the love of the truth, and turneth them back againe from God, and by \* damnable heresies, privily brought in draweth them even to deny the Lord that bought them, and so bring upon themselves swift destruction. Then doe " they goe out from the church, & blaspheme † the way of truth, and together with the Beast, doe † warr against Christ: whom yet in name and pretense they would seem to honour and serve, so accomplishing the mysterie of their iniquitie, unto assured damnation, if they turne not againe unto God.

This thing not being observed, how Christ beginneth in the world, and draweth men out of it into his church; and Antichrist beginneth in the church, & draweth men out of it into the world againe, (as the Dragons taile, draweth the starrs of heaven, & casteth them to the earth, Rev. 12. 4.) mine opposite thought it ab-



*Animad.* surditiē and contradiction in me, for writing thus; \* *When th Apo-*  
*pag. 80.* *stle therefore telleth us, that Antichrist sitteth as God in the Temple of*  
*God, it is to be understood first of their invading and destroying of Gods*  
*church and people, as the heathens of old† dealt with Jerusalem and dwellers*  
*therin: secondly of their owne vayne ostentation, whiles they will have it cal-*  
*led the Christian catholik church, and the Pope the head of the same. Vp-*  
*on this, he thus inveigheth:*  
*2. 13. Lam.* " *What have we here? Doth himself now by the Temple of God understand*  
*Gods church and people: yea such as was answerable to Jerusalem, and the*  
*dwellers therein of old? Why then hath he so eagerly oppugned us hereabout?*  
*Eccl.*

*Rom. 1.* *Ans.* I oppugne the present church of Rome, which Anti-  
 christ destroyeth not, but buildeth and adorneth as an alluring  
 harlot: the Christian church which was in Rome of old, that hath  
 he invaded and destroyed long since; for they then were \* Saints,  
 such as he hateth: these now are worshipers of him and of idols &  
 † Devils; and are an habitation of Devils. So there is as much diffe-  
 rence between the church of Rome now, and the church then: as  
 between the Bishop of Rome now, & the Bishops then: they were  
 Christs ministers, this now is Antichrist, as mine opposite himself  
 confesseth. And what cause hath he to insult, as if he had got the  
 victorie? Let wise men judge. But he proceedeth.

*Obj.* Where can he shew in the scriptures, that sitting is put for inva-  
 ding or destroying &c. Otherwhere shal he teaseth that by sitting is meant  
 abiding, continuing, dwelling, &c.

*Ans.* What if I cannot prove that sitting is put for invading or destroying:  
 if I prove my assertion by other words of the text, shall it not suf-  
 fice? The words *Elison Naon, into the Temple*, may imply by a \*fi-  
 gure, his invading: and the person that invadeth being an enemy,  
 a thief, a wolf, implyeth his destroying: for our Saviour sayth, *The*  
*thief cometh not but for to steale, and to kill, and to destroy.* 1<sup>st</sup> Joh. 10. 10.  
 The scripture often wanteth words, easy to be understood: so here  
 Paul sayth of Antichrist, *that he (having entred) into the Temple of*  
*God, sitteth as God.* And if they regard not my exposition, they shall  
 have his on whom they so much rely, Mr. Iunius I mean, who so  
 explaineth it, saying, *The testimonie of signe is this, that Invading the*  
*temple of God, he shal sit as God.* Jun. *Animadvers. in Bellarms. Controv. 3.*  
*l. 3. c. 14. not. 18.* But what if I confirme it by the word sitting, which  
 he thought so unlikely? In *Esa. 14. 13.* the Prophet upbraideh the

king of Babylon thus, *Thou hast sayd in thine hart, I wil ascend into heaven &c.* I wil sit also in the mount of the congregation, in the sides of the North; meaning, mount Sion where Gods temple was. But this is meant of Nebuchadnezzars invading of Ierusalem to spoile the same, as the historie sheweth, *2 King. 25.* and in him, Antichrists tyrannie against the church was lively figured. As for sitting to mean continuing, though it doth so often times, yet not alwayes; Christ sate upon the mount of Olives, *Mat. 24. 3.* the disciples sate in the house, *Act. 2. 2.* yet dwelt they not, or continued long there. And when the Babylonian invaded mount Sion to sit there, he continued not there, but having spoiled the citie, burned the Temple, and captived the people, he returned into Babylon, *2 King. 25.* so Antichrist spoiling Christian churches returneth to his \* whore of Babylon; his proper habitation, which he wickedly boasteth to be the Sion, Temple and church of God.

\* Revel. 17

Wheras mine opposite expounded the Temple of God to be the church, and shewed not whether he meant a church particular, or general and catholik; I sayd for a particular church, it wil not agree with the prophetes of Antichrist, whose citie or church is so great, as peoples, kinreds, tongues & nations, doe dwell in the streets thereof, *Rev. 11. 8. 9.* He gainsayeth me thus:

† First, *Still he calls that Antichrists church, which sh' Apostle calleth the Temple of God.* † Chv. ple p. 112.

Ans. It is his own interpretation, that the Temple meaneth the church; and that he that sitteth in it is Antichrist; and sitting he wil have to be continuing: and why may not I call that church wherein Antichrist sitteth continually as God, Antichrists church; yea though it were indeed Gods church as he supposeth. Seeing the citie wherein Christ did but dwell, was called his owne citie, *Mat. 9. 1.* And that which God sayth, *in my house, and in my kingdom,* *1 Chron. 17. 14.* an other Prophet relateth it, *thine house and thy kingdome,* speaking to David the governour, *2 Sam. 7. 16.* Or to shew a fitter similitude, as the holy Ghost calleth the Moabites the people of Chemosh, *Numb. 21. 29.* because they worshiped Chemosh for their God; so the church of Rome which worshipeth Antichrist, is fitly called Antichrists church.

Object. *How will he prove that the Beasts citie Rev 11. 8. is the temple of God, 2 Thes. 2. 4.*

Ans. It is himself that expoundeth the Temple, to be the church;

and in special the Lateran church in Rome, where the Pope is parish priest. I shew by *Rev. 11.8.* that the Popes parish is a larger citie or church then eyther that Lateran parish or Rome it self, even over many nations; and so can not be a particular church such as Christ instituted; but a new catholik church which the Pope hath devised, and would have it accounted the Temple and church of God. Here mine opposite, laboureth to finde a difference between the Beasts citie and his church: but all in vaine. For thus he reasoneth.

† Chr. p'lea  
pag. 152.

1. † This citie in *Rev. 11.8.* is spiritually called Sodom and Egypt, where also our Lord was crucified: But the church is here called the Temple of God, or the Court without the Temple, or the holy Citie.

Ans<sup>w</sup>. First then he granteth that the same church may be called both a temple & a citie: so the diverse name helpeth him nothing. Secondly, it is true that Antichrists church is called Sodom and Egypt which was an whole countrie: let men now judge how fitly mine opposite hath confined Antichrists church within the Laterane parish, a corner in Rome. Shall we rather beleve him, or the Holy Ghost? Thirdly that is called the Holy citie, *Rev. 11.2.* which the Gentiles ( the church of Antichrist ) tread under foot, as destroyed and wast: whereas the church of Antichrist is a great citie called Babylon, sumptuously builded, garnished, and by him mainteyned, *Rev. 17.* and that is the church of Rome at this day, as all know: and of the present church of Rome is now our controversie.

Obj. 2. This great citie is that where our Lord was crucified, *Rev. 11.8.* Now all know that he was crucified in and under the jurisdiction of the citie, not of the church of Rome. For he was condemned by Pontius Pilate &c.

Ans<sup>w</sup>. The thing he aimeth at, is that the citie mentioned in *Rev. 11.8.* is a civil politie, as when Rome killed Christ; and not an ecclesiastical politie or church. But he laboureth in the winde: for the citie is such as is the Beast or kingdome: the Beast is a spiritual politie most synful, for it commeth out of the bottomles pit, *Rev. 11.7.* that is from the Devil; whereas all Civil polities are from God, though they be heathens, *Rom. 13.1.2.* Secondly he should have knowen, that the same Citie which was a civil politie in Christs time, & killed him: is now subordinate to an ecclesiastical politie, church, or Papacie; and stil crucifieth Christ in his members.

Obj. 3.



Obj. 3. *This citie is that which was the Dragons throne, and by him given to the Beast, Revel. 13. 2. But this was the citie, not the church of Rome: Neither I think wil these men themselves say, that the church was the Dragons throne, or was by the Dragon given to the beast.*

Ans. The citie or politie which the Dragon gave to the Beast, was civil, but is now subjected to, or become ecclesiastical: for the citie of Rome is now by profession Christen, which of old was heathen: and by professed Christians (namely the Pope & his church) are those witnesses of God killed, *Rev. 11. 7. 8.* so their corpses lye unburied in the streets of the beasts citie, that is of Antichrists church or politie, which reacheth over many nations.

Obj. 4. *This citie also is the throne of the Beast, and Babylon the great citie spoken of Rev. 16. 19. & 17. & 18. chaps. Which is to be understood of the citie of Rome and dominion therof.*

Ans. It is granted that this citie is Babylon, and Rome, and the dominion therof: but it is a spiritual politie or church: for who hath dominion now of Rome, but the Pope or Bishop there, the pretended vicar of Christ; and who but he hath killed those Martyrs, within his Diocese or Bishoprick, which reacheth over many kingdoms?

Obj. 5. *This citie is the woman that sitteth on seven-mountains, Revel. 17. 9. 18. And the citie, not the church of Rome, is built on 7. mountaines.*

Ans. Yes, the same heathen citie which was first set on seven hills; is now a pretended Christian citie, sitting still on her 7. hills: and being a Christian in name, hath killed Christ in his members, by her Popes power ecclesiastical, who hath his seat in her, but his Dragons pawes reach into farr countries. This citie, the woman on 7. hills, is shee that hath made the inhabitants of the earth drunk with the wine of her fornication, *Rev. 17. 1. 2. &c.* and who but the church of Rome hath doen this?

Obj. 6. *This citie hath 7. kings or kindes of government &c. by Kings, Consuls, Dictators, Decemvirs & Tribunes (ceased before Johns time) Emperours (when John lived) and Popes (not then come:) But how should this be found in the church of Rome, which was not before Johns tyme; and therefore could not have 5. Kings or kindes of government then fallen.*

Ans. Ill doe they thrive, that kick against the pricks. Here himself confesseth the Popes government to be one of the seven: now the Popes government or papacie, is an ecclesiastical monarchie; by it were the witnesses of Christ slayn, as before I shewed.

As for seven governments to be found in the church of Rome, that is in the papacie, is absurd; for it is to seek 7. kindes of government in one. But six are gone and the seventh remaineth by the Pope. That citie or politie which once was heathen, now Christian in name (Antichristian in deed;) which the Pope menageth: is the malignant church that killeth Gods witnesses, amongst peoples, kingdoms, tongues and nations, *Rev. 11. 8. 9.* Therefore it can not be restrained to one particular congregation.

*Obj. 7. This citie is that which reigned over the kings of the earth in Johns time, Rev. 17. 8. And that not the church but the citie of Rome so reigned when John wrote, all doe acknowledge.*

*Ans.* But, that the citie the church of Rome now reigneth by the Pope the head of that church, all doe acknowledge. And the killing of those witnesses *Rev. 11.* was not in Johns time, but after, when the citie or politie of Rome was become Christian in name and title. To say, it was not so in Johns time, therefore it is not so now; is dallying, rather then sound reasoning.

*Obj. 8. Finally, the Lord himself putteth difference between this citie Babylon, and his people therein, Rev. 18. 4. as of old, in Babylon of Chaldees, Jer. 50. &c.*

*Ans.* This is true; but what can he infer thereupon? It was not Gods people in Babylon, that killed those witnesses, *Rev. 11.* but it was Babylon that killed those witnesses, Gods people therein. Because Gods people killed not those witnesses, but the Beast in his catholik citie or church: therefore (thinks he) that citie of the beast, is not his church; a fayre conclusion.

*Chr. plea*  
*g. 154.* *Obj. † Note here, that by the great citie, is meant not onely the citie itself, but the whole jurisdiction, authority and dominion thereof, how farr sever extended.*

*Ans.* It is a good note, and worth the marking: for the great citie being the church of Rome, as before is proved; it followeth, that the extents of that church, reach further then the materiall walls of Rome, even to all nations that are of the Popes religion: and therefore to bound it within the Lateran parish of Rome, is to restrayn that which God sheweth to be more large. It were a happy day, if the Popes unruly power, were limited within the Lateran parish, and his jurisdiction reached no further. But he must have a larger scone to range in yet a while: and weak warriors are they against him, that plead for his whorish church of Rome,

Rome, that it is the true church of Christ, and under his covenant of grace. It is the thing that the Pope would most gladly have proved: and I am well assured, Babylon wil not fall, til it be otherwise battered.

Obj. † Where yet observe further, that the church of Rome, being fallen in so deep apostasie, and having the man of syn sitting therein as God, who bath that citie for his throne: the things that are spoken of this citie, are also applied to the apostate estate of that church of Rome, and the other churches that are under the jurisdiction of the prelacie of that Sea, whersoever. and of wharsoever people, kinred, tongue or nation they be: &c. But shall wee therefore conclude, that by the Temple of God, 2 Thes. 2. 4. may not be understood the church of God? † Chr. p. 18. 114.

Ans. How glorious is the truth, that forceth those to yeild, that fight against it. His former reasons (that by the Citie in Rev. 11. 8. the church was not meant,) he now frustrateth himself. But still he cleaveth to his first plea, The temple of God 1 Thes. 2. is the church of God. I may answer hereto, as God by Jeremy did to the Jewes, Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these: Jer. 7. 4. Our dispute is, in what sense Paul calleth it the Temple of God; whether as the true temple builded by Solomon, or as the false temple builded in Samaria by the Apostate Israelites, which the Prophet calleth the house of their God, Amos 2. 8. as the Apostle calleth this the Temple of God. Now faine he would have this Romish temple of apostate Papists, to be the true temple of God; and that they notwithstanding their deep apostasie, are Gods true church, under his covenant: which I deny, and have before disproved; and Paul in the very same place, counteth them among those that perish, for beleeving lyes, & which shalbe damned for not beleeving the truth, 2 Thes. 2. 10. 11. 12. and Christ teacheth, that being worshipers of the beast, their names are not written in the book of life, Rev. 13. 8. & 17. 8. but they shalbe tormented in fire and brimstone for ever, Revel. 14. 9. 10. 11. and that the whorish church Babylon the great, the mother of harlots and abominations of the earth, which is drunken with the blood of the Saints and of the martyrs of Jesus, shalbe destroyed for ever, Rev. 17. 5. 6. & 18. 21. And who now, that have not their right eye blinded, wil not rather say, it is the Samaritans Temple, then Solomons; though in pretence and colour, the Temple of God. And seing every true church now, is a particular congregation in one place; but the church of Rome is a new



new found catholik church, spread over many nations under one head & Bishop the Pope: it can not possibly be Christs true church, having neyther the constitution, faith, worship, ministerie, order or ordinances of Christ; but of his enemy Antichrist.

*Animadv.* 8. 78. *Deut.* 16. 16. *1 Kin.* 8. 41. *Iob.* 20. *Act.* 8. 27. *Chr. plea.* 8. 35. Whereas I formerly wrote, \* *Neyther is that* (if they meane a particular church) *answerable to the Temple in Israel, which was not for one synagogue, but for † the whole nation of the Jewes, and for the \* Gentiles that came to the faith, through the world.* To this he sayth; \* *How greatly forgets he himself, and how presently, seeing but a line be- fore he sayd, the Temple figured not onely the catholik or universal church, Ephs. 2. 21. but also every particular church by proportion, 1 Corint. 3. 16. 17. And may we not then apply it to that whereof it was a figure? &c.*

*Ans.* No: for mine opposite granteth that the Temple was primarily a figure Christ: but so to apply it in this place, *2 Thes. 2.* himself thinketh not fit. I deny not, but some where it may and ought to be so applyed: but considering that the Temple of God wherein Antichrist now sitteth is a catholik church spread over many nations, (as was prophesied *Rev. 11. 8. 9.*) I think the applying of Pauls words in *2 Thes. 2.* to a particular church, is neyther fitting to the type, nor to the prophesie, nor to the accomplishment of it which we see at this day. The priests in Israel figured Christ chiefly, secundarily Christians, *Rev. 1. 6.* But to apply those things which Paul speaketh of the Priests in *Heb. 10. 11. 12.* to us Christians, were not onely unfitting, but heretical.

*Pag.* 156. *Obj.* \* *The Candlesticks and Lamps were set in the Temple of God: and the church of Rome was a golden Candlestick, as well as the rest of the primitive churches; and this man himself sayth definitely † the true churches were many of them apostate when John wrote; whom yet notwithstanding* *Animadv.* *pag.* 103. *Rev.* 1. 11. *Christ acknowledgeth to be \* golden candlesticks. In any of which, if Antichrist had sit, as in the church of Rome, I suppose this man would not deny, but his sitting then should have been in the Temple of God: whether it were considered as a particular candlestick it self, or a branch of the great & general candlestick &c.*

*Ans.* 1. If the Candlesticks were churches in the Temple the church: then the Temple in such respect is the catholik church, for one particular church is not in an other. 2. I grant that the church of Rome was a golden candlestick in th' Apostles time: and I think mine opposite would not deny but then also the Bishop of Rome, was a \* starr in Christs right hand. But now the Bishop

is a star fallen from heaven, and acknowledged to be Antichrist: why then may not the church be fallen with him, (as Paul forewarned, *Rom. 11. 22.*) and the candlestick removed from it, as well as from Ephesus, *Rev. 2. 5.* except Rome have a privilege above all other cities, because it crucified Christ. 3. I grant also that the true churches apostate in *Rev. 2. & 3.* were still golden candlesticks, though some of them rustie: but I would have it likewise graunted me, that there were other churches but copper candlesticks, though they pretended to be golden; namely such Antichristian heretical synagogues, as of whom it might be sayd, *They went out from us, but they were not of us, 1 Joh. 2. 18. 19.* And if those petty Antichrists were no golden candlesticks; much less can the great Antichrist with his synagogue, be a golden candlestick, for he far exceedeth them in idolatrie, heresie and impietie. That Antichrist could sit in any true church then, as he sitteth now in the church of Rome, namely as God, and so to be beleevd with his eyes, worshiped, and obeyed; I utterly deny: for that church that so doeth, departeth from Christ the foundation, and denyeth both the Father and the Son, *1 Joh. 2. 22. 23.* and whether it be a particular church, or a more general, it skilleth not: universalitie in worshipping the Beast, causeth but universalitie of damnation, *Rev. 13. 16. 17. & 14. 9. 10. 11.*

*Obj. Whereas he would be taught* how that whorish company that worship the Beast and Dragon, can be the true catholik church and spouse of Christ: *though that which I noted before be sufficient for the point in hand; yet let him first remember, how but a litle before he told us, the catholik church of the now Romish religion, as themselves describe it, hath one part therof on earth, an other under the earth, & a third part in heaven: and now here he speaketh onely of such as are on earth, and those also such as worship the Dragon and beast, Rev. 13. 4. Whereas the catholik church in deed conteyneth all churches & people of God from the beginning of the world &c.*

*Ans.* By this then it appeareth, that the church of Rome lyeth apparantly, when she calleth her self the catholik church: and therefore is not the true church or Temple of God. But I would be taught in deed, how that whorish company here on earth which worship the Beast, can be the true church eyther universall or particular.

Here first he asketh which I think there was no other churches of Christians

Christians catholik or particular wherein Antichrist saie since the apostasie of the man of syn, but such as worshiped the Dragon and the beast? And who then were the Tabernacle and those that dwell in heaven, whom the beast blasphemed, and the saintes with whom he made warr 42. monethes, Rev. 13. 5. 6. 7. and of what church they were &c.

Ans<sup>r</sup>. He seemeth to use the word *syn* in two senses; 1. for oppressing, blaspheming, killing the Sain<sup>t</sup>s that resisted Antichrist; and 2. for quiet governing and having in subjection the wicked that beleve and obey him: with such equivocations his wrirings are too full. Such churches or persons as resisted the beast, and whom he blasphemed and killed: they were of God; and of them there is no question. But the other sort given over of God to beleve lyes, and to worship the man of syn as God, like as he sheweth him self that he is God; they are not the true church of God, catholik or particular: and of such is the present church of Rome, now in question. As for the Sain<sup>t</sup>s that dwell in heaven, whom Antichrist blasphemeth: they are where he is not, in the true church out of which he is gone, both he and his; and therefore doth he persecute them. The scripture by him cited, Rev. 13. 6. yeildeth a strong argument against his purpose, thus. The true Tabernacle, church and heavenly people, are blasphemed and warred against by Antichrist. The church of Rome now, is not blasphemed and warred against by Antichrist, but blessed, commended & mainteyned. Therefore the church of Rome now, is not the true tabernacle, church or heavenly people.

\* Ezek. 16. O *Jerusalem* came to be a \* *whore*, old in adulteries, and the *Jews* to  
2. 35. &c. be a † *synfull nation*, laden with iniquities &c. " *sons of the sorceress, the seed*  
of the adulterer and the whore; a \* *rebellious people* &c. † *transgressing after*  
43. &c. all the abominations of the heathens and polluting the house of the Lord, &c.  
† E<sup>s</sup>a. 1. 4. yet they were still notwithstanding the case, people and temple of the Lord.  
5. &c.  
" E<sup>s</sup>a. 57. 3. E<sup>s</sup>a. 1. 3. & 3. 12. with Ier. 50. 28. & 51. 11 35. 36. 45. 50. 51.

Ans<sup>r</sup>. One findeth a dead and stinking carcase of a man; and  
\* E<sup>s</sup>a. 65. 2. to prove it a living man he sayth, Such an one was so and so diseased,  
3. &c. he had the burning ague, the palsey, dropsie, the gangrene &c.  
† 2 Chron. the plague: yet was he a living man, therefore this is likewise.  
36. 14. &c. Such is the mould of mine opposites argument. For the Papists  
the worshippers of the Beast are sayd of God to be *dead men*, Rev. 20.  
\* Eph. 2. 1. & 5. not partakers of the first resurrection; that is, \* *dead in syn*, not  
revived by Christ: now to prove them alive, examples of other  
persons



persons and peoples of Israel are alleaged; who because they were great synners, but not dead in syn, therefore these dead men under Antichrist, must be living also. He hath been answered, that the Jewes whiles they continued Gods Church though greatly corrupted, are not fit resemblances of Antichrists church which the holy Ghost calleth no where Iudea, but *Babylon*, *Rev. 17.*

Whereas I sayd, † *The very word Temple* (speaking of that where, † *Animadv* in Antichrist sitteth as God,) leadeth us to understand Antichrists church to be but a counterfeite: shewing this reason, that the Temple in Israel was not the church or people properly, but a sacramentall signe of Gods dwelling with his people, 2 *Chron. 6. 2.* and of his inward dwelling in their harts by faith, *Eph. 3. 17. & 2. 22.* so Antichrists temple is an outward shew of his presence with that seduced people, in whose harts he dwelleth by popish faith, and by his spirit of error carying them to damnation: &c. *Rev. 13. 4. 14. & 16. 14. 1 Tim. 4. 1. 2 Thes. 2. 10. 11.* He answereth,

\* *Then when th' Apostle sayeth to the church of Corinth, ye are the Temple of God, 1 Cor. 3. 16.* his meaning should be according to this glose, ye are a counterfeite church. And when Christ sayd, Destroy this Temple, *Job. 2. 19.* speaking of his bodie; the word Temple should lead us to understand Christs body to be but a counterfeyte.

Would any man of good understanding and affection have made such inferences upon my words? Doth not the very word *God*, when it is spoken of Baal, and of images made with mens hands, lead us to understand them to be but counterfeyte gods: or would any adversary, if I had so spoken of Baal and the word *God* which is applied unto him by the Prophet, *1 King. 18. 27.* have wrested my reason against the true God? But sundry such abuses I beare, and forbear to reply unto; because my opposite cannot now heare his reproof: and to other men it would be fruitless.

Hetherto of th' Apostles phrase, *the Temple of God*. Now touching the *Man of syn* there also spoken of, mine opposer in the second proposition of his argument fore-set downe, sayth. *But the Pope of Rome with his hierarchie, is (by † their own graunts) the man of syn, of whom † Animadv the Apostle here speaketh.* Other proof of this position he giveth *p. 76. - 106* none, but sayth I grant it; which in his understanding I have not granted. For he so divideth the Pope and hierarchie, (which are \* *Bishops, Priests, and Deacons,*.) from the church of Rome, as he maketh the one, Antichrist and Man of syn: the other Christians, and

\* *Concill Trident. sess. 23. can. 6.*

and men of grace; which how it can be, when both parties are of one and the same faith, worship, religion &c; it passeth my slender capacitie. For if the Bishops priests and deacons have one faith & religion with the people, as it is knowen they have; and the people have the true Christian faith and religion, though corrupted, yet so as they are still under the covenant of grace, and sealed of God therin by baptisme: how should not the same faith give life to the priests or hierarchie, as it doeth to the people? And then, though the hierarchie be Antichrist, the *Man of syn*, the *son of perdition*, who opposeth and exalteth himself above all that is called God, or that is worshipped, 2 Thes. 2. 3. yet they shall also be true Christians, men of God, and children of salvation.

Now to prove it to be my graunt, he sendeth his reader to 302 pages of my book at once; that if he mys it in one, he may suppose it is in an other, for not one man of many, wil read over so many leaves, for such a purpose onely. Well, howsoever I will not make nice to call the Pope and his hierarchie, the *Man of syn*; yea or the Pope alone, the *man of syn*, because he is the head of that sinfull corporation, and the highest exalted for almightynes & holynesse: yet doe I not exclude the people from this body, and give it to the Pope and hierarchie onely, as mine opposite would intimate. Nay the reader shall finde there the contrary, most expressly: for in pag. 76. I wrote thus. *The Antichristian synagoge, is by the holy Ghost called a Beast, Rev. 13. 11. which signifieth a kingdome, Dan. 7. 23. it is named also a great citie, Rev. 11. 8. which noteth the largenes of that politie and kingdome. It cometh up out of the earth, Rev. 13. 11. as being of this world, (which Christs kingdome, that cometh down from heaven Rev. 21. 2. is not:) and therefore it is called a Man of syn, 2 Thes. 2. 3. and a great whore, Rev. 17. 1. whose head is Abaddon or a Apollyon, Rev. 9. 11. the destroyer of others, and himself the son of perdition, 2 Thes. 2. 3. and they that follow him, are the children of damnation, 2 Thes. 2. 12. Again in pag. 83. I doe not onely shew mine, but mine opposers owne judgment heretofore saying; She (speaking of the church of Rome) being in this forlorne estate, she is but a lump of syn, a man of syn, 2 Thes. 2. 3. a child of perdition. The Beast is not one person, but a kingdome, Rev. 13. 11. Dan. 7. 23. and Mr. Johnson himself hath acknowledged more then once, that the man of syn, is the false church (and religion) of Antichrist, compared to the body of a man, and consisting of all the partes together. Treat. of the Antichrist. against Mr. Hilders. p. 7. Apolog. p. 109.*

How faithfully now myne opposite hath dealt with me, to make it seem my *gaine* that the Pope and hierarchie apart from the church of Rome, is *the Man of syn*, all may see. As for his own former confession, he passeth it over, without approving or disproving what himself hath written.

This point is of weight, to give light to our controversie, for if the whole church, Pope, priests and people, be altogether a *man of syn*, & *son of perdition*; then can not any of sound judgment, think they are a true Christian church, or under the covenant of Gods grace.

To shew this therefore; first, the scriptures sundry times spea-  
keth of a whole state or company, both governours and people, as  
of one person, man, woman, or child: as in *Hos 1. 4. 6. 9.* the three  
children *Iezreel*, *Lo-rubamah*, and *Lo-ammi*, signified the three es-  
tates of the congregation of Israel, then shortly to follow. So in  
*Rev. 12. 1.* a *Woman* signifieth the church of Christ; in *Rev. 17.* an o-  
ther *Woman* signifieth, the church of Antichrist, even as in *Prov. 9.*  
*1. 13.* the same churches are set forth like two women, *Wisdom*, and  
the *Foolish Woman*. In *Rev. 12. 5.* the *Man child* which the woman  
brought forth, meaneth a company of valiant Christians; as fur-  
ther appeareth by comparing *Esa. 66. 7. 8.* where the Woman that  
travelleth, is called *Sion*; and the *man child* in vers. 7. are called *Si-  
ons children* in vers. 8. Secondly, as Christ and Antichrist have  
their severall churches, so these ech of them are called a *man*: as in  
*Ephes. 2. 15.* Christ is there sayd to *make in himself, of twaine* (that is, of  
two peoples, Jewes and Gentiles) *one new man*: where the whole  
church together with Christ their head, is called a *new man*. Ac-  
cordingly, Antichrist the Pope, together with his whole church,  
is called *the man of syn*. And as in the *new man* the true Christian  
church, Christ the head hath in all things the preheminance: so in  
the *man of syn*, the Antichristian church, the Pope (Christs preten-  
ded vicar) hath in all things the preeminence, exalted for power &  
pretended holynes. As the *new man* the Christian church, is to  
be esteemed in the state of salvation, though some secret hypocrites  
and reprobates closely creep in among them here on earth: so the  
*man of syn* the Antichristian church, is to be esteemed in the state of  
† damnation, though some of Gods elect and hidden ones are in † 2 *Thes. 2.*  
the same, *Rev. 18. 4.* And this man of syn the Pope and his church, 10. 15.  
sitteth in the Temple of God, the profession of Christ (whom the Tem-



ple chiefly figured) and of Christian religion and worship, (even as this beast or kingdome hath two hornes like the Lamb Christ, *Rev. 13. 11.*) that so under the shew of Christianitie, after the effectual working of Satan, with all power and signes and lying wonders (*2 Thes. 2. 9. Rev. 13. 13. 14.*) he may deceive them that dwell on the earth, and draw them into the lake of fyre. Thus much of the Man of syn sitting in the Temple of God. *2 Thes. 2.*

Chr. plea  
27. 116.

Other scriptures he \* alleagerh to confirme his cause, as *Manasses* defiling Gods house, *2 King. 21.* the *Chaldeans* defiling the Temple, *Psal. 79.* the king of Babylons sitting on the mount of the congregation, *Esa. 14.* The prophets visions of the Temple polluted, *Ezek. 8.* And the prophesie of Antiochus, *Dan. 11.* In all which places, I acknowledge the true Temple of God, to be understood. But his error in applying this to his purpose, I have before manifested. For that Temple was not the people, but an outward ordinance of God set among his people: wheras in his understanding the Temple of God, wherin Antichrist sitteth is the people.

Chr. plea  
27. 110.

2. That Temple was not infected with syn, but the syn rested in the persons that worshiped in it, or came into it, as I shewed before, from *Levit. 16. 16.* Wheras the church of Rome is so infected with Antichrists syn, as mine opposite confesse it to be *† in most synfull and deep apostasie, and so to be a notorious harlot and idolatress, which all the people of God ought to forsake.*

Rev. 9. 10.

3. That temple merely suffred that misusage at the hands of synners, Jewes and Gentiles: even as Christ, the true Temple in his humanitie, & true Christians his members have suffred, at the hands of the Romans, of old heathens and now Antichristians. But to make that temple a type of this malignant church, which together with her head the Pope, persecuteth Christ and his saints, and worshipeth creatures, idols and \* Divils; is altogether amys. For so we might conclude thus: As the Temple of God though it were defiled with the apostasie & idolatrie of the Jewes and of the Gentiles, with how great abomination soever, yet continued Gods holy Temple still; and could not by any impieie become the Temple of Antichrist or of Satan: so the church of Rome, though it should be defiled with apostasie idolatrie prophanenesse atheisme eyther of Antichrist or of Jewes Turks or Pagans; if it should beleeve and receive the religion of Maomet or of Julian the Apostata; yet should it continue the true church and people of God, and under his covenant of grace.

Behold

Behold what favour the church of Rome hath found above all churches under heaven: that if she receiue Iudaisme or Paganisme, if she worship the Beast; the Dragon, or Diuill himself by open profession, yet she abideth the church of God: for if Antiochus who set up Iupiter Olympius image in the Temple, had set up also the professed worship of the Diuill; yet the Temple should have been Gods holy temple notwithstanding; and so by proportion the church of Rome must be, if this comparison of mine opposites be true. By such doctrine, the whole gospel of Christ is overthrowne, For faith and sanctimonie of life, are the summe of all the gospel: and both of them are destroyed. For though Rome be apostate and departed from the faith, as Paul foretold, *1 Tim. 4.1.* though she beleeve in a wafer cake, and worship it for her God and maker; though she beleeve to have forgiveness of synns, by the abominable massing sacrifice of her priests, by the pardons and indulgences of her popes; and to merit salvation in heaven, by wicked works which she doeth, being taught by the Man of syn: though she have many thousands of new Gods and new Christs, even so many as there be Angels and saints in heaven, and moe too: though she be as filthy in life as Sodom, as idolatrous & malignant against Gods people as were Egypt and Babylon, (unto which the holy Ghost hath compared her, *Rev. 11.8. & 14.8.*) yet so long as she wil say to Christ, but as the Diuill sayd, *Thou art Christ the son of God, Luke 4.41.* that is, so long as she reteineth the profession of Christianitie; she is the Temple of God, the church of Christ, and under the covenant of salvation.

But he that *justifieth the wicked* is an abomination to the Lord, *Prov. 16. 13.* and *woe unto them that say concerning evil, it is good, Esai. 5. 20.* Can not men put difference between Gods ordinances given unto a people, & the people themselves that injoy, use or abuse those ordinances? The Temple was an ordinance given unto Israel, as were the altars and sacrifices therein: so God gave unto all the world by Noe, commandements for altars and sacrifices, *Gen. 8. 20.* unto Abraham he commanded circumcision, unto Christians baptism, the Supper of Christ &c. All Gods ordinances continue in themselves holy, (till God doe abrogate them,) though men that abuse them, fall to be most unholy, and without God in the world. So the sacrifices of sheep and Oxen were in themselves Gods holy ordinances, howsoever abused by the Iewes in Ierusalem,

Iem, by the Israelites in Samaria, and by the heathens in their severall lands: so circumcision; though profaned by the Sichemites *Gen. 34.* so baptism and the Lords supper, though turned by Antichrist into abominable idols; remayned and doe remaine in themselves Gods holy ordinances, though men have abused them to their damnation: so the Sun moon and stars continued Gods good creatures, though men made idols of them to themselves. To reason therefore from the creatures and ordinances, unto men which abuse them; and to gather because the creature or ordinance abideth good in it self, therefore the person that abuseth it, abideth good also: or to wrest a type, as mine opposite doeth, from a creature or ordinance of old, to a most synfull people now, and make them alike holy; is an high abuse of Gods ordinances, and a taking of his name in vaine.

### Of the Temple in *Rev. 11.*

Chr. plea  
137. &c.

ag. 128.

**M**ine opposite\* proceedeth to speak of the Temple and court in *Rev. 11. 1. 2.* and to apply it to his present cause. That which he first speaketh of the word *Temple* diversly used, and meaning not onely the house but the Court yard, or Courts: I graunt unto him. How to apply it, he sheweth himself uncertaine, whether more generally to the Christian church, or more specially to the church of Rome. Yet every way (sayth he) it wil follow that the state of the sayd church (of Rome) and Christians, is to be esteemed according to the estate of the Temple at Ierusalem, and particularly with reference to the court and holy citie given to the gentiles: and therefore is to be accounted the church and citie of God, as the other were his court and citie, though polluted &c. This I deny: the church or people of Rome at this day, is not answerable to the Temple or court, or city of Ierusalem in holynes: but to the gentiles, in profanenes. And I have before manifested his great abuse of that proportion, from the Temple polluted, yet continuing the Lords, and holy in it self; to the people apostate and fallen from the Lord, from his faith and worship, to the faith and worship of Antichrist.

In sted of proofs, he offereth things to be considered: The first wherof I leave, as not perteyning to our controversie: though it may seem not agreeable, that the most holy place should be omitted as figuring heaven; seeing in the 19. verse, when the Temple



was opened, the Ark of Gods testament was seen in it: and the Ark, was set in the most holy place, 2 Chron. 5. 7. It is true that that place figured heaven, Heb. 9. 24. but it might also figure other things on earth, as the Temple it self, figured both Christ, and the Church, as we have formerly heard.

His second consideration is, whether by the temple of God here, may be understood the holy place, and figuratively faithfull Christians, and were inward church of God, invisible to men, but seen and preserved of God, &c. And by the Altar and worshipers, be figuratively noted the spirituall worship and mediation of Christ, with faithfull Christians and worshipers (made Priests unto God) who wholly and onely rely upon Christ &c.

Ans. Seing here are three distinct things, the Temple, the Altar, and the worshipers: it seemeth unfit to confound the first with the last; the worshipers here are the faithful Christians, which serve God in his Temple, (as Rev 7. 15.) and upon his Altar. To make the Temple to signify faithfull Christians here, when the worshipers are the faithful Christians here themselves: it fitteth not the vision. Rather, as the Temple figured Christ in his humanitie, Job. 2. 19. 21. God manifested in the flesh, in whom God dwelt, & in whom all doe serve the Lord; and as the golden altar of incense figured his mediation, the brazen altar for sacrifice, figured his oblation of himself for his Church: so here the measuring of the Temple, Altar, and worshipers, signifieth the restauration of Christian religion from the Apostasie of Antichrist: the Temple of God signifieth Christ truly professed for his person, or doctrine of true Christianitie, & constitution of the Church therein: the Altar is the true doctrine of his oblation and mediation for us, and the worshipers are the faithfull Christians, that worship God in the true profession of Christ and of his mediation and sacrifice, as in the true Temple and altar of God, contrary to the heresies and abominations of Antichrist.

His third and fourth considerations are, by the Court without the Temple, to be noted in figure the visible church & Christians. By the holy city (Jerusalem) to be noted in figure either the visible church and outward state of Christians more generally, or such as are truly godly, and Gods holy church more particularly. By the Gentiles to understand heathens, and rebellious Jewes, that is profane and wicked Christians, the Antichristian hierarchy, and Popes Rev. 9. &c.

Ans. This is faultie three wayes, first in confounding persons

and other things, as one: secondly in shuffling true Christians and Antichristians as one bodie: thirdly in restreyning the gentiles or heathens (spoken of in *Revel. 11. 2.*) to the Pope and his hierarchie onely. 1. The thing here shewed in vision, was, after the manner of Ierusalem and the Temple of old: there, the Temple was not the people, neyther were the courts, the people, neyther the citie, when it was distinct from the citizens: but they were holy places and signes appointed of God for the people to worship him in & by them. 2. True visible Christians (which he sayth are the court and citie) and Antichristians (or as he would have it the Pope and his hierarchie,) whom the Lord calleth *Gentiles* or *heathen*; he would have mixed together as one body and church, the Antichristian heathens to be the Bishops and pastors, and the visible Christians to be the flock; and this for the space of 1260. yeres, as himself numb-  
breth the 42. moneths, a day for a yere. Which is contrary to the whole scope of this book of the Revelation; which sheweth the true Christians to be such as are marked and sealed of God, *Revel. 7. 3.* &c. having his name in their foreheads, virgines, and followers of the Lamb, *Revel. 14. 1. 4.* such as worship not the Beast, or his image, neyther receive his mark on forehead or hand, *Revel. 20. 4.* whereas by his exposition, the true visible Christians are those that worship the beast, as the church of Rome doeth and have doen these many yeres. 3. That the gentiles should be onely the Pope and hierarchie, agreeth neyther with trueth nor type: for whether he respect the rebellious Jewes or faithles Gentiles; it can never be shewed at any time, that they were onely Priests and Levites, or Kings captaines and officers, that rode down Ierusalem, or dwelt in the court without the Temple: but people with priests, and soldjers with captaines; that strange it is from whence he should gather this interpretation. And though many of all sorts have expounded this book; yet never read I of any one, neyther doeth he cite any one man that ever was of his minde, so to interpret these things; but it was his owne singular conceyt.

As for the key which should open the dore to the understanding of this vision, namely, the commandement to *measure the Temple* &c. with the *rod*, *vers. 1.* this he omitteth. But with that will I begin.

After that God, for the idolatries and other synns, of the Jewes, had delivered the holy citie Ierusalem and the Temple therein, into

the hands of the Gentiles the Babylonians, who first \*robbed the temple, and caried away all the chief men into captivity from Jerusalem to Babylon; and afterward, for further synns, broke up the Cities *† burn the Lords house, and the Kings house, and all the houses of Jerusalem, and brake down the walls of Jerusalem round about, and caried away the rest of the people that were left in the citie.* the Lord pitying the desolation of his church, began to restore and reedifie the same; calling his people *to repentance; and unto Zacharie his Prophet, by visions signified that he would \*returne to Jerusalem with mercies, and his house should be built in it: and showed him † a man with a measuring line in his hand, to measure the breadth and length of Jerusalem, signifying the reedifying of the same; and therupon called his people \*out of Babylon.* He foretold him also of *† the Branch Christ, that should build the Temple of the Lord.* And unto Ezekiel, then in captivity, he likewise shewed in a vision, a *man like brasse, with a line and a measuring reed; wherwith he measured the breadth and heighth of the building which Christ should erect; and this in all the parts therof, as gates, chambers, windowes, posts, courts, tables &c; and also the \* temple, posts, dores, walles &c; likewise the † inner court, with all things concerning the same.* The end of which vision, was to signifie, that in that place he would *dwelle in the midst of the sonns of Israel (as before he had by the signe of \* Solormons Temple;)* and he willed the Prophet, that if the house of Israel were ashamed of all (the evils) that they had doen, *† he should shew them the forme of the house, and the fastien therof &c. and all the ordinances therof, and all the formes therof, and all the lawes therof; and let them make sure the patterne.*

Accordingly, when God had set his Temple or Tabernacle among Christians, (as is described in *Rev. 3.* by the similitude of Moles Tabernacle;) and for the synns of the people, who began to revolt from the faith and to imbrace Antichriste even whiles the \* Apostles lived, and after their decease, fell more and more from Christ, as by the opening of the seales *Rev. 6.* and by the sounding of the Trompets, *Rev. 8.* is clearly signified: so that the Sun (wherwith the church had been clothed) was become *black; the Moon bloody; the stars (the ministers) fallen from heaven to earth; and the heaven it self departed as a scroll rolled together; and God for the synns of Christians (as of the Jewes of old) had delivered this rebellious people into the hands of the spiritual \* Babylon; the*

*2 King. 24. 13. 14. 15. 16.*

*† 2 King. 25. 4. 9. 10. 11. 12. 13. 14.*

*“ Zach. 1. 3. 4.*

*“ Zach. 1. 8. 16.*

*† Zach. 2. 1. 2.*

*\* vers. 6. 7. † Zach. 6. 12.*

*“ Ezek. 40. 2. 3. 5.*

*“ vers. 6. 7. 8. 9. 10. &c.*

*\* Ezek. 41. 1. 2. &c.*

*† Ezek. 42. 1. &c.*

*“ Ezek. 43. 7. 2 Chron. 6. 2. & 7.*

*12. 16.*

*† Ezek. 43. 11.*

*“ vers. 10.*

*\* 2 Thes. 2. 7. 1 Joh. 2. 18.*

*19. & 4. 1. 2. 3.*

*† Rev. 12. 1. “ Rev. 6. 12.*

*13. 14.*

*3d T. Rev. 17.*



Rev. 13. synagogue of Antichrist, a † Beast (or kingdom) blasphemous,  
 Rev. 11. 3. idolatrous, filthy in life, and hating the Saints, as \* Sodom, Egypt  
 and Rome: when it was heathenish: then God in wrath remembering  
 Rev. 11. 1. mercie to a remnant, the election of his grace: began againe to  
 reedify his church. And to signify this, Iohn had in vision a mea-  
 Rev. 21. 1. suring *reed* given him, to measure the *Temple, Altar, and wor-*  
*shippers*; but not the *Court, or Citie* as yet, because he would renew  
 his church by degrees. Afterward he saw \* the *Citie, gates, & wall*  
*therof* measured also, when the church should fully be restored.  
 Rev. 21. 15. This *reed*, which was of † gold, signifieth the word of God, or  
 scriptures; wherby all doctrines, ordinances, churches and peoples  
 are to be measured tried and discerned, whether they be the build-  
 ing of God or no. For God by his word directed Moses to make  
 the Tabernacle and all the appurtenances, according to the pat-  
 terne shewed him in the mount, *Exod. 25. 40. Heb. 8. 1.* and so they  
 were made, *Exod. 39. 42. 43.* Solomon likewise had the patterne of  
 the Temple, and of the Courts, chambers, treasures &c, the  
 weight of gold for the Candlesticks, tables, bowles, cups &c, as the  
 Lord had made David *understand in writing, by his hand upon him, even*  
*all the works of that patterne, 1 Chron. 28. 11. -- 19.*

So then the commandment to *measure* with the reed, the *Temple,*  
*Altar and worshipers, Rev. 11. 1.* signified such a renewing of Christi-  
 anitie and professors of it, as should be according to Gods word,  
 when they are measured and tried therby, of such as have the Apost-  
 le Iohns spirit. But the Court, Citie and Gentiles treading down  
 the same, were to be *cast out*, and not measured: to signify that the  
 holy doctrines and ordinances of the gospel, abused and troden  
 down by the Antichristian gentiles, can endure no measure or tri-  
 al of Gods word, but are to be rejected as profane, in their synfull  
 abuse of them. Because as the Gentiles of old, *changed the truth of*  
*God into a lye, Rev. 1. 21.* and when they knew God, they glorified  
 him not as God, but became vaine in their imaginations, and  
 changed the glory of the incorruptible God, into images, *Rom. 1.*  
*21. 23.* therefore though they reteyned after their profane manner,  
 many of Gods divine ordinances, taught them from Noe; yet no  
 Prophet or man of God, ever measured their Temples, altars, sa-  
 crifices, Preists or people, but cast them out as wicked: so the  
 Gentiles (the Antichristians) now, having likewise changed the  
 truth of God into a † lye, and whiles they profess Christ in word,  
 doe

doe indeed ~~deny~~ him; albeit they tread down and sacrilegiously profane the holy things of God, his doctrines and ordinances of faith, worship, church &c: yet are they to be cast out, and left unmeasured, being such as will indure no trial by the word of God. Now then doeth mine opposite seek in vaine to measure the church of Rome, and to prove her Gods true church though corrupted, and to be under his covenant of grace: when God here expressly biddeth them to be left unmeasured? How is it, that he pleadeth † for a reformation only, and will have no new building or plantation, when Sodom and Babylon must be reformed with fyre, that is utterly destroyed, as in the "types of old, so in the thing typed" at this day? as is written, *she shall be utterly burnt with fyre, for strong is the Lord God, who judgeth her.* *Rev. 18. 8.* We finde in the type, how after the Babylonians had burned the Temple, when the Jewes returned out of captivité, they layd againe the foundation of the Temple of the Lord, and then builded it: *Ezr. 3. 6. 10. 11.* We finde also in the Gospel, that Antichrist should destroy the Temple, even to the foundation, which is Christ. *1 Joh. 2. 22. 1 Cor. 3. 11.* And in *Rev. 11.* there is measuring, as for a new building: yet now we shall have (by these pleaders) Babylon reformed, and no new Temple built, or Jerusalem reedified. If any like to apply this foresayd measuring of the Temple *Revel. 11.* to the defecion of the church, rather then to the reedifying of it, I wil not strive hereabout: neither wil it, (if so it be understood) any thing help the present state of the church of Rome, about which our controversie here is.

By this which hath been sayd, I leave it to the judgment of men of understanding, whether it be more fit to apply these Gentiles to the wicked Jewes, which whiles the true Temple, courts and citie stood, did in hypocrisie abuse Gods holy ordinances *Esa. 1.* as mine opposite doth apply them: or to the Gentiles of whom the Psalmist complaineth\* that they had come into Gods inheritance, defiled the Temple, layd Jerusalem † on heapes (that is ruinous, as *Mica 3. 12.*) killed Gods servants, and left them \*unburied, (as here in *Rev. 11. 8. 9.* the dead bodies of Gods witnesses, are not suffred to be put in graves:) that had devoured Iakob, and † layd † wast his dwelling place, for the former iniquities of Israel. Seing that in *Esaiahs* dayes, there was no measuring for the new building of the Temple, as was after the captivité of Babylon then, and in this place: nor casting out of the court, and giving of the citie to

† Chr. ple

pag. 137.

Gen. 19

24. 29. Jer

11. 38. 6

Ez. 10. 2

87

\* Psalm. 79

vers. 1.

† vers. 2.

\* vers. 3.

† vers. 7. 8

*Jer. 23. 4.* Be troden down of the Gentiles for many yeres, as Iudah was\* gi-  
*Jer. 12. 7.* ven into the hand of the King of Babylon, when God† forsook  
 his house, and left his heritage, to be destroyed, and troden under  
 foot, seventie yeres. But as of the destruction of this earthly Ieru-  
 salem by the heathen Romans, Christ sayd: *Ierusalem shall be troden*  
*down of the Gentiles,* (that is, ruined, & not suffered to be built againe)  
*until the times of the Gentiles be fulfilled,* *Luke. 21. 24.* So of the ruine &  
 wast of this spirituall Ierusalem, by the Antichristian Romans, he  
 sayth, *it is given to the Gentiles, and the holy Citie shall they tread down* 42  
*monethes:* after which time Iohn seeth the heavenly Ierusalem man-  
 ifested, that is builded againe, *Reu. 21. 19. 25.*

But whether we understand it to have reference to former wicked  
 Iewes (called heathens for their hethenish manners,) or to the  
 Babylonian Gentiles: yet hath mine opposite no reason, or colour  
 of reason, to restreyn it to the governours onely, as he doth to the  
 Pope and his hierarchie. For they that trode in the Lords courts  
*Esa. 1.* were the people, as well as the Preists and princes: the peo-  
 ple of *Gomorrah,* as well as the princes of *Sodom,* *Esa. 1. 10.* and they  
 that ruined Ierusalem, were the Babylonian soldiers, as well as the  
 King and captaines, *2. King. 25.* And he should so have applyed  
 these Gentiles (that tread down Gods holy ordinances touching  
 his church and worship,) to the papists (the Popes marked sold-  
*Revel. 13.* jers, that have the \* number of his name,) and not to the Bishops  
 . 18. and Preists onely. For in the beasts armie, there are not onely  
 Kings and captaines which fight against Christ and Christians, but  
 all sorts of men, *both free and bond both smal and great,* which shall be  
 slayn with the sword of Christ which proceedeth out of his mouth,  
 and all the fowles that be fylled with their fleshes, *Reu. 19. 17. 18. 21.*  
 So not the popish hierarchie alone, but all other of their idolatrous  
 religion, are the *Gentiles,* in *Reu. 17.* whom the holy Ghost measu-  
 reth not amongst his people, but casteth out as profane treaders  
 down of his holy things: though mine opposite measureth them  
 as Gods true church and in his covenant, yet counteth their pas-  
 tors, (which are as faithfull and holy as they) to be wicked Gen-  
 tiles.

So the Beast which killeth Gods witnesses, *Reu. 17.* he expoun-  
 deth the Antichristian hierarchie & Locusts: which are but the heads,  
 hornes, and cheif members of the Beast. For as in *Dan. 7.* the \* Li-  
 on, is the kingdom of Babel, both princes and subjects; and the



Beare the kingdom of the Persians, and so all the rest, as is there <sup>† vers. 1.</sup> expounded in *Rev. 17. 3.* the fourth Beast shall be the fourth kingdom upon earth, and the ten horns out of that (Beast or) kingdom, are sayd to be ten kings, *Rev. 13.* so the Beast in *Rev. 13.* is meant of a whole kingdom, and not of governments only. And the scripture plainly ynough clareth this, saying, *And they of the people, and kindreds, and tongues, & nations, shal see their dead bodies &c. and shal not suffer their dead bodies to be put in graves: and they that dwell upon the earth, shal rejoice over them, and make merry &c. Rev. 17. 9. 10.* So not the hierarchie onely, but popish multitudes also, doe belong to this beast and kingdome, that murdereth the witness of Christ. And here note, how mine Opposite himself is driven to confesse that *\* the Church of God, and* <sup>Chr. ple</sup> *the Beast, doe indeed differ much the one from the other: but the Church* <sup>pag. 159</sup> *of Rome, both hierarchie and people, are the Beast, as before is proved: therefore the Church of God, and the church of Rome, doe indeed differ much the one from other, and mine adversarie granteth that which overthroweth his own plea.*

This will yet further appeare by this that followeth. Whiles the holy citie lieth ruinous troden under foot by the Antichristian Gentiles, which keep it from being reedified and measured so long a time, 1260. yeres: there is an other great citie which spiritually is called *Sodom and Egypt, where also our Lord was crucified, Rev. 17. 8.* even *Babylon the great, the mother of fornications and abominations of the earth, Rev. 17. 1.* which lyeth now ruinous, but is surely built, *\* deckt and garnished, & glorifying her self and living deliciously, which saith in her heart, I sit a Queene, and among widows, and shal see no sorrow: and this is the great Citie (Rome) which in the Apostle Johns time reigned over the kings of the earth, Rev. 17. 18.* but after that became a Christian citie or polittie, but soon forsook Christ, and were Christians in name (being in deed Gentiles,) and a Catholik church, sitting and reigning over peoples and multitudes and nations and tongues, *Rev. 17. 17.* Which albeit myne opposite before laboured to make it differ from the Church of Rome, yet I also *\* before took away his reasons.* <sup>p. 40. C</sup> And here himself yeildeth so much, as will overthrow him. For, Note here (sayth he) that by the great Citie, is meant not onely the citie itself, but (as I have before writeth) the citie is not onely the Town or peece of ground, contained within the compass of the walls thereof, together with the Citizens and inhabitants, having order and government &c. but also the whole jurisdiction and government of the citie in all places pertainyng thereto. <sup>Chr. ple</sup> <sup>pag. 154.</sup> <sup>† Mr. Brightman Re</sup> <sup>16. 19.</sup>

So the streets of this citie reach farr, even to all places, under the jurisdiction thereof, and comprehend sundry peoples, and kindreds, and tongues and nations, as here is sayd. Whereupon it is fully compared to the great citie Babylon &c. Where yet observe further, that the church of Rome, being fallen into deep Apostasie, and having the man of syn sitting therein as God, who hath the citie for his throne: the things that are spoken of this citie, are also applied to the apostate estate of that church of Rome, and the other churches that are under the jurisdiction of the prelatie of that Sea, whosoever, and of whosoever people, kindred, tongue or nation they be. Which application thereof I doe also acknowledge, as it is observed by and according to the word of God, Rev. 11. 2. with Esai. 1. 10. Jer. 23. 14. Ezek. 16. 2. 46. Rev. 14. 8. and 17. and 18. &c. with Esai. 21. 9. and 48. 20. Jer. 50. and 51. 1. 43. Ezek. 16. 2. 35. and c. 23. Ziaoh. 2. 6. 70.

Thus farr he yeildeth: Whereupon it is evident to all that will see, how this great citie, the glorious church of Rome, that killeth Gods witnesses in it, is a farr different thing from the holy Citie, which that church treadeth down, and keepeth from being reedified, as the Babylonians having ruinated Jerusalem, kept it from being built againe, during their reigne. So then his comparing of Rev. 11. 2. with Esai. 1. 10. and Jer. 23. 14. seemeth to be an unequal match, by which he would make the church of Rome, as truly Gods, as Jerusalem and the Temple were Gods in Esaias time and Jeremies, when wicked Iewes likened to Sodomites and Gomorrheans, worshiped in them. For 1. Jerusalem then was standing, here it is ruinated and lyeth unbuilt, unmeasured, cast out from all measuring by the reed of Gods word. 2. Sodom, and Babylon, are never in scripture called the holy citie, as \* Jerusalem is: yet here he would have that which God nameth Sodom, Egypt, Babylon, to be in deed Jerusalem. 3. Neither Esaias nor Jeremy doe call the holy Citie Sodom or Gomorra, but the wicked people in that holy citie. Which may fall out in the truest church on earth, that there may as flagitious persons be in it, as any in Sodom. So in the church of Christ and his Apostles, there was Judas & a Devil. But Antichrists citie hath no other name, then Sodom, Egypt, Babylon, and Rome, by whose power and politie Christ was crucified: and this name is given it *spiritually*, that is in spirit and truth; as being no way inferiour, but beyond them rather in all impietie, cloked with hypocrisie. In deed Bellarmine pleading for the Pope, \* contendeth against Hierom, that *Jerusalem might be*

Mat. 4. 5.

with Luke

9.

Job. 8. 70.

1. 10. 2.

1. 10. 2.

De Rom.

Pons. 1. 3.

13.

called Sodom, and citeth this very text *Esaï. 1. 10.* *ye Princes of Sodom;* but Mr Iunius (on whom mine opposite so much relyeth, as wee shall see anon) answereth him, \* *It is false. The Prophet calleth not the citie Jerusalem, Sodom or Gomorrhoe; but the Princes and people figuratively, princes of Sodom, and people of Gomorrhoe. The comparison is made of men, not of places.* Likewise D. Whitakers answering Bellarmine to the same objection, sayth, † *Neither doe wee ever read Jerusalem to be called Sodom, or Egypt: this agreeth much more truly unto Rome &c.* † *Cont. 4. confess that there (in Esa. 1.) the people of the Jewes are for their vices compared to Sodom and Gomorrhoe, as also in Ezck. 16. but yet it was not called Sodom and Gomorrhoe spiritually, but figuratively: whereas this citie is called Sodom and Egypt spiritually, that is in a spiritual respect, for spiritual lust, luxurie, blindness, all which are found in the popish church.* *Animadv. in Bellarm. Cont. 3. l. 3. c. 13. note 1. An. Papa. sit Antub quest. 5.*

But mine opposite putting no difference between the holy citie Jerusalem ruined; and the great citie Babylon, Sodom, Egypt gloriously edified; compareth the phrase of treading the holy citie by the Gentiles, *Rev. 11.* with treading the Lords courts by hypocritical Jewes *Esaï. 1.* and sayth, *it may signify, besides a treading down, or underfoot, a frequent continual conversing in the outward visible church with their bodies.* Which if it be granted, yet this must be granted also, that it is here cast out & not to be measured as Gods true church: which was not the case of Jerusalem and the Courts in Esaies time. And as for the phrase, it is such as may mean no frequent continual conversing at all, but a violent suppressing of the building thereof. For, (to omitt that he speaketh here of treading down the citie, and in Esaï, of treading down the Courts) the Gentiles treading down the earthly Jerusalem, *Luke 21. 24.* meaneth not the frequenting of that place to worship God in. Neyther doth the adversaries treading down of the Sanctuarie, in Esaï. 63. 18. or, of the Sanctuarie and host, (that is the temple and people of Jerusalem) *Dan. 9. 13.* or the treading down of the Lords portion, *Ierem. 12. 10.* or of his vinyard, *Esa. 5. 5.* signify a frequenting to doe good in appearance; as did the Jewes in *Esaï. 1. 11. 12. 13.* who came with multitude of sacrifices to honour God and that place of his dwelling. Finally, as he durst not deny but the Gentiles in *Rev. 11.* were also figured out by the heathens of old, for he sayth, \* *not heathens alone, as Antiochus &c.* \* *Chr. ple. but synfull rebellious Jewes:* so he should have observed, that *pag. 129:* figures agree not in all things. For if I would prove the Antichristians now to be professed heathens, and no church; because An-



tiachus; and the Babylonians were professed heathens and no church, in comparison with the Jewes; he would deny the consequence: even so his matching them with the true church of God in Iudea, because the wicked of that church were figures of them, is a very weak conclusion.

His exposition of making the Temple, altar, and worshipers to signify the invisible church of Gods elect; and the Gentiles with the Court and holy Citie to be the visible church of hypocrites: agreeeth neyther with this place, nor with Esai. 1. For no men can know much lesse measure the invisible church of Gods elect, as Iohn here measured the Temple, altar, and worshipers: this belongeth to God alone, who knoweth who are his. Neyther in Esai. 1. were there two distinct churches or places in Ierusalem, one wherein the faithful and elect worshiped; and another wherein Sodomites and hypocrites trode the Lords courts. Besides if so it were as he supposeth: what manner of people doth he make the church of Rome which he pleadeth for? a cōpany of Sodomites & hypocrites cast out & unmeasured of God, & of all good men. And how thē are they Gods true church, sealed with his covenant of promise? He sayth, *† the daughter of Sion, left as a cottage in a vineyard &c. Esai. 1. 8. Was the faithful church of the sealed and elect.* Who ever heard of such an exposition of those words? The *daughter of Sion*, usually signifieth the Common wealth or church of the Jewes; as the *daughter of Babel*, *Psal. 137. 8.* was the Common wealth of Babylon. And as Esai here complaineth of the calamities of the church of Iudea by former warrs for their synns; v. 5. 6. 7. 8. 9. so where the Babylonians afterward utterly wasted it, Ieremie lamenteth, *Lam. 1. 6.* how *“ from the daughter of Sion, all her bewty was departed; the Lord \* had covered her with a clowd, in his anger &c. purposed † to destroy her wall; † her elders sate on the ground; † her breach was like the sea, none could heale her; \* her prophets had not discovered her iniquitie, to turne away her captivitie &c. all which doe concerne the generall state overthrown by the Babylonians; & not the state of the faithful and elect onely.*

He \* setteth down from my former writing against Mr Smyth, my judgement touching this scripture Rev. 11. when I wrote (as he sayth) *for the truth.* He traduceth me now as a quite other man: but how justly, the reader may see by the very wordes of mine which he hath set downe. For there I sayd, *the remandement*

Chr. plea.  
ag. 130.

Lam. 1. 6.

Ec.

Lam. 2. 1.

vers. 2.

vers. 10.

vers. 13.

vers. 14.

Chr. plea

ag. 133.

to measure the Temple, altar and worshippers, signified the restoring or repaying of Gods church and people, after some destruction, and desolation; as the like visions shewed \* to Ezekiel & Zacharie, after the destruction of Solomons \* *Ezek. 40.* temple, doe manifest: &c. There I applied the Gentiles in *Rev. 11.* to *1. Zach. 2.* the Babylonians and other heathens, *Jer. 12. 7. & 20. 4. Esa. 63. 18. 2.* Further I † shewed, (but this he setteth not downe) that M. S. † *Defence* *wrought have seen a figure of those Gentiles, Rev. 11. set forth by the Psalmist, Script. p. 1* \* O God the gentiles are come into thine inheritance &c. where by Gentiles \* *Psalm. 7* are not meant the Israelites, but Babylonians or other heathen persecutors &c. and that Antichrists church is called † Babylon; and Christs, † *Jerusalem. &c.* As M. Io. then well approved of my answer to M. S. so † *Revel. 1* even now he sayth still, \* I did soundly convince him. And who then † *Revel. 2* wil not see, that M. I. even by his own graunt, is likewise soundly \* *Chr. p.* convinced. For as M. S. fetched the type of these Gentiles, from the *pag. 145.* Israelites: so doeth M. I. fetch it from the Israelites in *Esa. 1.* and contrary to that sound conviction, wil not have it like the restoring of the Temple after the Babylonians had burnt it; but like the afflictions of the Jewes, whiles their Temple Courts and Citie stood undestroyed, *Esa. 1.* So whether of us two, be carried about of every wind, and as reeds shaken hither and thither, (as he † intwileth me,) I † *Chr. p.* leave it unto the prudent reader to judge. As then, so still I hold *pag. 134.* the holy Citie, *Rev. 11.* to be meant of Ierusalem, not of Babylon: how mine opposite now hath expounded it, we have seen. As I did then, so still I hold those Antichristian Gentiles *Rev. 11.* to be answerable to the Babylonians and other heathens, *Psal. 79. Jer. 20. 4. Esa. 63. 18.* he now wil have them answerable to the Jewes. I then blamed and stil doe, that men should make Gods holy courts, citie and people, to be figures of Antichristians, of their church and worship.

But mine opposite (to make his words seem to hang together) \* sayth, that now I teach, that the Temple of God spoken of *2 Thes. 2. 4.* is \* *ibid. p. 1* Antichrists Temple, church, bodie, &c. Be it so: yet of that scripture there was no controversie between M. S. and me: and as the house of the Lord God of Israel in *Ex. 1. 8.* is meant of his true temple; but the house of their God in *Amos 2. 8.* and in *Hos. 9. 8.* is meant of an idolatrous Temple: so by the Temple of God in *Rev. 11. 1.* may be understood his true Temple, and yet the Temple of God in *2 Thes. 2.* may be understood of the Temple of Antichrist. And this I layd upon mine opposites interpretation, which wil have the Temple in *2 Thes. 2.*

to mean the people or church of Rome; which are in deed the *Gentiles* in *Rev. 11.* the Sodomites Babylonians Egyptians that tread down the Lords holy citie, and have built a new Babel. For otherwise, if he did understand Antichrists sitting in the Temple of God, to be his treading down of his Temple, as here he treadeth down the holy Citie, having ruined and burnt it, and keeps it from being reedified, as the Babylonians did during their reigne, I would not have contended with him about it. But then his applying of it to the church of Rome, which the Pope hath builded, honoured, garnished as a most gorgeous harlot: would be altogether unfit; and agree no better then Babylon did with Sion. But of that place *2 Thes. 2.* we have spoken at large before.

Whereas heretofore he pleaded, that Antichrist doth not wholly take away the church of God, and every truth and ordinance of the Lords; and I answered, Neither did the Devil take away every truth and ordinance of God from among the heathens, but they retayned many rites of Gods worship received from their fathers &c. First \* he blameth me as shifting &c. for not saying, the Devil took not wholly away the church of God from among the heathens: I answer, if by church, he understand the order and constitution of the church, the heathens strayed not further from it, then Antichrist hath by his counterfeit catholik church: and whosoever wil bring them to the trial, it wil soon appeare. Or, if he understand by Church, Gods people, (as he hath now his people in this Romish Babylon, *Rev. 18.*) I also say, that the Devil took not away the church wholly from the heathens for God had many elect among them, whom by means he called from heathenish idols, to the true faith: of whom there are many instances of sundry persons in the scriptures; and I doubt not but there were many more, whose names are written in the book of life. The dispersion of Israel among the nations, might bring many heathens to the faith; as we have an instance in *Esth. 8. 17.*

To that which I sayd, that the Devil did not take away wholly every truth and ordinance of God from among the heathen: he answereth, it is nothing to the purpose, seeing they are not the church and people of God, under his covenant neither doe so enjoy any of them.

Answe. First, I spake of the heathens of old, whiles sacrificing was Gods ordinance, as the examples that I alleaged shew. He answereth of the heathens now, whose state is much worse, by refusing or falling from the Gospel. Secondly, his answer is true also.



of the Antichristian heathens, Rev. 18. 2. if it be applied unto them: for they are not Gods church and people under his covenant, neyther doe they so enjoy any of them: but they are in the bondage and covenant of Antichrist, as before is proved. So my answer was to purpose, & his reply is but the begging of the question.

**Object.** Take an instance (sayth he) in one of the particulars which he mentioned, where he sayd that the heathens receyn baptismes or washings among them: yes when any of them leave that estate, and come to the faith and church of Christ, they are to be baptized into the Lords name &c. but so may not be done with those that have received baptisme in the church of Rome, or any other apostate churches, when they leave such estate &c.

**Ans.** First, he wresteth my words, spoken of the heathens of old, which receyned baptismes or washings whiles they were Gods ordinances: and applieth them to their washings now, when they are none of Gods ordinances. I sayd, \* the ordinances of God *Animady* receyned in other nations (besides Israel) as *Altars, sacrifices &c.* and al- *pag. 76.* leaged authors, before Christs coming in the flesh: he setteth down these as my words, the heathens receine &c. Had I thus altered the case, I should have been charged with shifting, and that justly. But I acknowledge not the legal washings, sacrifices, altars &c. of Gentiles or Iewes to be Gods ordinances now, as they were before Christs death. That which he sayth of baptisme not to be repeated, I grant: and so must he have doen for circumcission among the heathens, such as receyned it for a divine ordinance, as they did their sacrifices. I instanced f the *Colchians, Egyptians, Ethiopians,* † *Animady* and the *Samaritans*, which latter Mr. Johnson acknowledged to *pag. 77.* have still used circumcission, and yet were not Gods true Church. But this he passed over, and answereth not. Now he would bring in the heathenish washings at this day, which is a plaine tergiversation. But of Baptisme, we shall speak more hereafter.

Of Revel. 18. 4.

**T**O prove the church of Rome at this day Gods true church, he alleadged Rev. 18. 4. *Goe out of her my people &c.* I answered, These very words are taken from Jer. 51. 45. *My people goe out of the midst of her, where by My people, the Church of Babylon is not meant, but the Is-* *raelites, Gods \* lost sheep, scattered there upon the mountains and hills, whom* *Jer. 10, 6.*

† first the King of Asshur had devoured, and lastly Nebuchadnezzar King  
 of Babel had broken their bones, having \* burned Jerusalem and the temple  
 with fyre, &c. These Israelites figuring Gods \* elect; are called out of Baby-  
 lon, which God would utterly \* destroy &c. So from Antichrists church,  
 which is \* Babylon, Sodom, Egypt, are Gods elect called out: an evident  
 proof, that she is none of Gods church, whatsoever she pretendeth &c.

His replies are, questions. Very well († sayth he:) But are not those  
 words My people, the words of the covenant, as I sayd?

Ans<sup>w</sup>. They are; but not of any covenant with Babylon: and  
 consequently not with the church of Rome, which is Babylon at  
 this day; Rev. 17. 5.

2. And were not that people now in Babylon, the church and people of  
 God under his covenant?

Ans<sup>w</sup>. They were Gods people, and his \* lost sheep there: but  
 their Common wealth & church estate was dissolved, their † Tem-  
 ple and holy citie burned, ( when Babylon and Bels temple in it  
 flourished, and was garnished with the \* holy vessels stolen out  
 of Gods temple. ) The Lord had † swallowed up all the habitations of  
 Iakob; \* swallowed up Israel, and all her palaces; \* destroyed his places of  
 assemblie, caused the solempne feasts and Sabbathes to be forgotten in Sion;  
 † cast off his Altar, abhorred his sanctuarie. \* Mount Sion was deso-  
 late, and the foxes walked upon it. But was Babylon, (which thus abu-  
 sed Gods people, and burned his Temple, ) Gods church? If not,  
 how should the Church of Rome, which now is Babylon † the  
 mother of harlots and abominations of the earth; which is drunken with the  
 blood of the Saints: how should she be Gods church, people or Tem-  
 ple?

3. Had not that people also polluted the Temple of the Lord, and fallen in-  
 to notorious idolatrie &c. for which they were given by the Lord into the  
 hands of the Babylonians: and were they not still the Lords church and peo-  
 ple, &c.

Ans<sup>w</sup>. They were, some of them, as before is shewed. And so  
 Christians having polluted Gods temple of Christianitie, and fal-  
 len into idolatries and heresies, were given over of the Lord, some  
 into the hands of the Turk (as Israel into the hands of Assur) some  
 into the hands of the Pope (as Judah into Babel.) And such Israe-  
 lites as embraced the religio of the Assyrians & Babylonians cea-  
 sed to be Gods people actually, til they repented: others that re-  
 sisted evil and kept the truth, as \* Daniel and his brethren; were

Gods holy people. So all in Rome and Turkie that abide in the truth refusing their abominations, are Gods holy people: the rest that have received Maometisme and Antichristianisme, are not Gods people actually; albeit many of them are Gods elect, and shal so be manifested when they come out from them. But mine opposite changeth the state of the question, turning it from Babylon it self, to Israel Gods people in Babylon; and so from the Church of Rome now Babylon, to the faithful witnesses of Christ therin, of whom none make doubt.

4. *Is there not difference to be put between the people of God in Babylon, and Babylon it self? &c.*

*Ans.* Yes, which whiles it is not held unto, we are dallied with. The controversie is about the church of Rome it self, which is Babylon: the reasons given, are for Gods people (open or secrete) in that Babylon. Who seeth not the deceyt? For God hath had his people in Rome, not onely when it was Antichristian, but when it was heathen: and multitudes have been killed for Christ therin, in both estates. This justifieth not, but condemneth Rome, the murderer of the Saints.

*Obj.* To make this matter yet more plaine, observe *Zach. 2. 6. 7.* *Ho, ho, come forth &c. Deliver thyself o Sion, that dwellest with the daughter of Babylon.* This plainly sheweth that Sion is in Babylon: not mount Sion it self &c. but the people of God, that pertain to Sion: among whom, when God set his Temple, he sayd withall, \* *I wil dwell in the midst of you:* shewing that the Temple was a token of his presence among them; a band of the holy and mutual conjunction that was between God and them: whether they were bound to come for to worship God, and to bring their sacrifices.

*Ans.* In deed this maketh the matter more plaine. For 1. here he grareth the Temple to have been a token of Gods presence among his people; but when so I applied it in expounding 2. *Thes.* 2. he resisted me, and would have it there to be the people, the church. 2. This temple the token of Gods presence and band of his communion with his people, God had forsaken. For his people synning in it by their idols, *Ezek. 8.* God in wrath sent destroyers upon them; *Ezek. 9.* But before destruction he marked his people on the forehead, that cried out for all the abominations. Which being doen, he \* *slayed to destruction all others not marked, both old and yong, and began at his sanctuarie.* Then scattered he coales of fyre over the citie; removed \* *his glorie* (the signe of his presence)

\* 1 King. 13. Psalm. 132. 13. 14.

\* *Ezek. 9. vers. 5.*  
\* *Ezek. 10.*  
\* *Ezek. 18. 19.*  
11. 22. 23.



sence) out of his Temple, and from the midst of the citie, to signify his departure from amongst them. Then came the king of Babylon Gods \*servant (to execute his wrath) and performed the vision, in † burning both Temple and citie, and carying the people thence into Babylon. So Moses prophesie was fulfilled, *Levit. 26. 31. -- 36.* Then both such godly ones as had not been polluted with the abominations in Jerusalem, and had been marked of God for his; such synners also as by their afflictions were brought to repentance, and \* confessed their iniquitie and the iniquitie of their fathers, and had their uncircumcised harts humbled, and turned unto him with all their hart, and with all their soules; he mercifully respected them, & remembered his covenant towards them. The rest perished in their synns, being given over in just judgment, (whiles they were in that dispersion,) to † serve other goods, wood and stone: though yet by his prophets, God warned them not to doe it, *Ier. 10.* So the Lord set the signe of his gracious presence in the Christian church, *Rev. 4.* but they soon defiled it by their idolatries, & heresies, for which they were chastised, *Rev. 6.* Wherefore God in justice ready to bring further plagues, marketh and sealeth on the foreheads, such as were his, *Rev. 7.* then his judgments came forth in greater measure *Rev. 8.* & by a \* beast (or kingdom) whose chief seat should be in † Babylon, that is Rome, he suffered the "Saints to be overcome, and gave him power over all kinreds and tongues and nations: that such as had not \*, their names written in the book of life, should worship him; and be \* damned for ever. In which Babylon or Popish church, the Lord hath notwithstanding his open † witnesses, that withstand their abominations unto the death: and many moe of his elect, whom he " calleth out in his time from that whorish church; and these are the people of God, that pertain to mount Sion: and wil no more justify the state of the church of Rome at this day, then Gods lost sheep of Israel, justified Babylon of old.

*Obj. Note here, 1. That the people of God pollute his temple, become apostates and idolaters, and are captived in Babylon.*

*Ans. But note withall, that they have their temple of God, and holy citie, consumed with fyre, and are caried out of their holy land, into an other synfull nation, as before is shewed.*

*2. That thus now Sion is in Babylon, and consequently the Temple of God (so to speak) the people of G. the church of G. is in Babylon.*

*Ans.*

*Ans.* So to speak! But the speech is unproper, and God no where speaketh so. The visible Temple was burnt; and they had none with them in Babylon, but Bels temple, none of the Lords. The lost sheep, the people of God pertaining to mount Sion, (as whileere he sayd) were in Babylon. And for his figurative applying of the Temple here, to the people or church; it is amysf: it should be applyed to God himself. For so the Lord sayth by the Prophet, *though I have scattered them among the countries, yet wil I be to them as a little Sanctuarie, in the countries where they shal come, Ezek. 11. 16.* So the Lord, not the people, was the Sanctuarie or temple in Babylon.

3. *Still they are acknowledged of God, to be Sion, his people &c, though in Babylon.*

*Ans.* So I alwayes and stil acknowledge God to have his people in Babylon the church of Rome. But it should be proved (if it were possible) that Babylon is Sion, or the church of Rome, to be the church of God.

4. *The Lord calleth them from thence by diverse prophets &c. 5. Being so called, they did not all come together at once &c.*

*Ans.* These things are true: and so for the Lords calling of his people out of Babylon now. But it is not yet concluded, (nor ever wil be soundly) that the Babylonians are Gods people; except the elect, which belong to mount Sion, though actually in Babylon.

*Obj.* There wil be of Gods people yet called from thence, even then when this Babylon (the citie of Rome) shalbe burnt with fyre, and cast down, never to rise any more: *Rev. 18. 4. 8. &c.*

*Ans.* This conclusion is partly true, and partly implieth error. It is true, that there shalbe of Gods people called out of Babylon, til she be utterly cast down. But the error implied is, that he maketh Babylon the citie (not the church) of Rome; and seemeth also to restreyn it to the citie properly, and to the burning of the material citie and houses therof. Wheras this Babylon, is the great Whore, who though her cheif seat is in Rome, yet her ecclesiastical jurisdiction reacheth over peoples, and kindes, and tongues, and nations. And when the tenth part of that citie fell, it is not meant of the tenth part of the houses in Rome, but of people in that catholik church. And when God calleth his people out of Babylon: it is not meant out of Rome onely, or Italie, but Spaine also and all other places where Poperie reigneth. Neyther is it meant in

† Rev. 17. 1.

5. Rev. 11. 8.

9. Rev. 11.

13.

† Rev. 18.

regard of civil politie, as if the subjects in Italie, Spaine and other lands, might not remaine in those comon wealthes still; but they are called out from the heresies, idolatries and extravagant jurisdiction of the Romish church: So the civil bondage of the Jewes in the old Babylon, typed the spiritual bondage of Gods people in this new Babylon, the church of Rome: and out of it are men called, not out of the civil state, or material place. For who will deny, but Christian churches may dwel in Spaine, Italie, yea and Rome it self ( if the magistrates wil suffer them, ) and yet not disobey this precept \* *Come out of her my people.* It is a doctrine of grace, and necessarie unto salvation to come out of the church estate of this Romish Babylon, but to understand it of the Comon wealths estate, and to call men out of it, were a doctrine of rebellion, contrarie to *Rom. 13.1. 1. Pet. 2.13.14.*

Rev. 18.

Wheras I concluded, Gods covenant of grace is not therefore with her at all, for she is appointed to damnation, *2 Thes. 2.8.12. Rev. 18.8.--21.* but the elect that obey Gods voice calling them out of her, them hee will receive into covenant, he will be a father unto them, and they shalbe his sons & daughters, as he hath promised. *2. Cor. 6.17.18.*

He replyeth: *As if they were not already under the covenant of God, being his people: or as if they could be the Lords people and yet not be under his covenant. The Jewes knew better when they were in Babylon; and thereupon prayed, as in Esai. 63.17.18.19. & 64.7.8.9. Returne to the tribes of thine inheritance &c, We are thine &c. O Lord thou art our father &c.*

† Eph. 1. 4.

Ans. The people of God in Rome, being his elect, are under his covenant in regard of his electiō, which was † before the world began: but until they be called & come out; they appear not unto men to be under the visible covenant of Gods church, whereof Paul speaketh in the place alleaged, *2 Cor. 6.* That the godly Jewes in Babylon, figured Gods elect, I before shewed from *Rom. 11.4.5. 7.* and mine opposite gainsayeth it not. That God calleth the elect his people, even before they know or obey his voice, was shewed him also heretofore, when God sayd to Paul of heathenish Corinth, *† have much people in this citie, Act. 18.10.* yet Paul knew not who they were, till after they beleevd by his preaching. So Christ sayd, *O these sheep † have which are not of this fold, Ioh. 10.16.* speaking of the elect gentiles, whiles yet they were not sheep actually before men; but wild beasts of the wood. His comparison from *Esai. 63.* if it be referred to the Martyrs which the church of Rome hath imprison-



ed, killed, banished for the truth: is fit, and I acknowledge them visibly under Gods covenant. But referred to them that are one with the church of Rome, in her faith and religion; it is very unfitt. For those people of God in Babylon, were in civil bondage, but in freedome of spirit, and not servants to syn: such were \*Daniel, Ananias, and other saints. But these of the Romish church & religion, are in spiritual bondage to Antichrist, and so partakers of his synns, † and in state of death, by mans judgement; till they obey their calling and come forth; though God knoweth them before to be his people, by election of grace. By this which hath been sayd, the wise may discerne, what weight there is in Rev. 18. to prove Babylon (the present church of Rome,) to be the church of God, because out of her, God calleth his people. And let all men take notice of the mayn ground of his errour, that he would have Babylon now, to be the civil state or material citie; when in deed it is the ecclesiastical or church. For God calleth not peoples out of their civil states, (it is a doctrine of rebellion so to interpret it, and contrary to Rom. 13:) but from their synfull ecclesiastical estate. All civil states, though governed by Popish yea or heathenish magistrates, are sanctified to Gods people, *Act. 25. 10. 11. Rom. 13. 1. 2. &c. 1 Pet. 2. 13. 14. 17.* they may lawfully continew under them, have the use and benefit of them: they are all of God, and none of them from the bottomless pir or of the Divil, as is the Beast the Empire of Antichrist, Rev. 17. 8. from which God calleth all his people.

\* Dan. 1. and 3. 18

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Of comparing the church of Rome with Israel.

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† Chr. ple pag. 171.

Rev. 18.

regard of civil policie, as if the subjects in Italie, Spaine and other lands, might not remaine in those comon wealthes still; but they are called out from the heresies, idolatries and extravagant jurisdiction of the Romish church: So the civil bondage of the Jewes in the old Babylon, typed the spiritual bondage of Gods people in this new Babylon, the church of Rome: and out of it are men called, not out of the civil state, or material place. For who will deny, but Christian churches may dwel in Spaine, Italie, yea and Rome it self ( if the magistrates wil suffer them, ) and yet not disobey this precept \* *Come out of her my people.* It is a doctrine of grace, and necessarie unto salvation to come out of the church estate of this Romish Babylon, but to understand it of the Comon wealths estate, and to call men out of it, were a doctrine of rebellion, contrarie to *Rom. 13.1. 1. Pet. 2.13.14.*

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 ing that phrase of Gods people to imply the covenant of God, be not proved by

† Chr. ple  
pag. 171.



the example of Israel.

*Ans.* I leave it also to judgment, whether the Question touching the church of Rome be proved hereby. As for the phrase of Gods people in that church; I never denyed it to imply the covenant of God: to some visibly; as the Martyrs of Christ killed in that church; to other some according to the election of grace, which shal appeare when they obey theyr calling, and are come out of her: as before I shewed.

*Moreover (he sayth) the question was about the Temple of God, 2 Thes. 2. wherabout he alleaged that temple and estate of the people of God, Rev. 18. 4. but 7 flee to Babylon &c.*

*Ans.* A plaine evasion. The question was about the church of Rome, as before I shewed from his own graunt. To justifie her to be Gods church, he alleaged 2 Thes. 2. for one proof; Rev. 11. for an other: Rev. 18. 4. for a third: and now the state of Israel for a fourth. His other repetitions; I have answered before. I alwayes distinguished in Rev. 11. between the *Gentiles* (the Antichristians) and the *holy cite and court*, which they have destroyed & trodden under foot, and stil doe. Neyther have I denyed but the idolaters in Iudah and Israel, were types of Antichristians in part: but this I sayd and still say, that the more full and perfect type of them, is by the holy Ghost shewed us to be in the Sodomites, Egyptians and Babylonians, Rev. 11. & 17 & 18. As the Priests of Aaron were types of Christ, but Melchisedek was a more full and perfect type of him; as the Apostle proveth in Heb. 7.

Againe, if that which he striveth for, were granted him, namely that Israel in apostasie typed out Antichristians; and that Israel was notwithstanding a true church: yet wil it not follow therfore the Antichristian church of Rome, is a true church also. For the apostasie and idolatrie of Rome, is farr greater then Israels, as I have elsewhere shewed, and can easily confirme against any that shall gainsay it. 2. Mr. Io. himself maketh "Antiochus and his captaines, (which were of the worst sort of heathens,) to be types and figures of the Pope and his hierarchie (which are the Bishops priests and Deacons of the church of Rome,) as before we have seen. Yet would he not admitt of this conclusion; therfore the Bishops Priests and Deacons of the church of Rome are heathens; as was Antiochus. So his reasoning for Israel, though it were true; will be no sound proof for Rome. Types, figures and similitudes

hold

Arrow. ag.

Idolat. ch. 3.

2. 5.

1 Mac.

ab. 1.

hold in some things, not in all: and it is a very easy thing to deceive men by figures, similies, allegories. But the plaine doctrines in the scripture, they are a sure ground: and if any doe wrest a type or similitude against them, it is to be rejected, what colour soever it hath. Now mine opposite reasoneth not from these doctrines; which would soon end the strife. For the scripture plainly sayth, that Antichrist, the man of syn, is the *son of perdition*, and all that beleeye his lyes and folow him are damned. *2 Thes. 2. 3. 10. 11. 12.* That Antichrist is a liar, denying both the Father and the Son, *1 Ioh. 2. 22.* they that are of God, doe overcome him: they that are of the world, hear him. Hereby is knowen the spirit of trueth, and the spirit of errour; *1 Ioh. 4. 3. 6.* They that belong to the Lamb (Christ) on mount Sion, have his Fathers name written on their foreheads, *Rev. 14. 1.* and worship not the beast, nor receive his mark, *Rev. 20. 4.* but they that belong to Antichrist, and have not their names written in the book of life, doe worship the beast, and receive his mark, and shalbe tormented for ever, *Rev. 13. 8. 16. & 14. 9. 10. 11.* But the church of Rome beleeveth Antichrists lyes, worshipeth the Beast and his idols, receiveth his mark, and is partaker of all his abominations. Who now without open injurie, to the word of God, can make this people the true church of Christ, and in the visible covenant of grace? On the other hand, my Opposites reasons are drawn from that figurative phrase *the Temple of God*, *2 Thes. 2.* and the type of apostate Israel; and an objection cast in the way to stumble at, that *else we must be baptised againe*: (as if men that can not tell how to avoyd an inconvenience, must run into a mischief, to justifie those whom God cōdemneth.) And upon these and the like grounds, are his reasons framed; (as may be seen throughout his work,) with some few props of humane authoritie, to undershore them.

Though this brief answer might serve unto all his discourse about the state of Israel: yet for to help the weak reader, that might stumble at some things layd in his way; I wil annex a few more observations.

Vnder his wonted title of *† Errors, evasions, contradictions &c.* *† Chr. plea* wherwith he chargeth me, this is 1. *That the Temple of God* *2 Thes. pag. 172.* *2. 4.* is no more Gods temple, then *Ieroboams* idol temples in *Israell*, and *Bels* temple in *Babylon*: yet also *† sayd*, it was to be understood of Gods church & people invaded and destroyed by *Antichrist &c.*

*Ans.* This his tautologie, I have before answered; and cleared my self both of error and contradiction. For that Antichrist should destroy Gods temple and church, I proved by the example of the Babylonians burning the Citie & Temple of God, and captiving his people: and by the measuring of the new building, *Rev. 11.* That this being doen, Antichrist should have an other Temple and church of his own frame, which he should call Gods and Christs; I shewed by the Beast arising from the sea, and from the earth, with hornes like the Lamb (Christ) *Rev. 13.* which beast is a kingdom spiritual or ecclesiastical politic, a *great Whore*, *Rev. 17.* by Antichrist adified, adorned, mainteyned: which still he pretendeth to be the ancient catholik church, and temple of God.

"Chr. plea  
pag. 161.

Now further for Ieroboam that drew Israel into syn, he "confesseth that he was a type of Antichrist: though he sheweth not wherein. But Ieroboams syn was in making a new House (or Temple) and a new altar to sacrifice in unto God, and new priests, with new signes, as Calves to worship God by: *1 King. 12.* In these things then he must be a type of Antichrist: who accordingly (if he answereth to his figure) must erect a new Temple, altar, priesthood and signes, differing from Christs, as in deed he hath doen. And that idolatrous house erected for the worship of the true God, not onely the Israelites, but the Prophet Amos, calleth *the house* (that is the Temple) *of their god*, *Am. 2.8.* as Paul calleth the house wherein Antichrist sitteth, *the temple of God*, *2 Thes. 2.* yet this man blameth me for comparing that Temple with Ieroboams idol temples, which Israel builded when he forgot his Maker, *Hos. 1. 8.* how justly, let men of judgment consider.

2. His 2. exception is about *Babylon*, and the *Beast*, that I make them one with the Church of Rome, and distinguish not Babylon from Sion. This I have before cleared: shewing that the church of Rome is the *Whore of Babylon*, *Rev. 17.* and I distinguish it from Sion, which he confoundeth with Babylon, being himself in that blame which he would impute unto me. And to teach that God calleth us out of any civil state or government, I have formerly proved to be erroneous and seditious, contrary to the Apostles, *Rom. 13. 1 Pet. 2.*

3. That Antichrists Apostasie and the church of Rome with him, is much worse then Ieroboams and Israels with him; I constantly affirme: and let the synns of them both be compared, and



it wil soon appear. Did Ieroboam pray unto creatures, as the church of Rome doth to innumerable, even all Saints and Angels, and some mere fictions? Did Ieroboam hold any of those manifold blasphemous heresies now holden in the church of Rome? Nay let the very Babylonians of old be taken: and I wil undertake to prove that the church of Rome is not behinde them, but in respect of the light of the Gospel revealed by Christ, much worse.

4. I grant that in Pauls time the church of Rome was se. in the way of God, and soon after fell into apostasie: but where he chargeth me to say, that the ordinances of God still reteyned in that church are stollen; he wrongeth me. For I acknowledge not this church now, to be that which was in Pauls time, but a counterfeit, arisen since: a theif, partner with Antichrist, in robbing the church, (as the † Babylonians robbed the Temple,) and abusing the ordinances therof to their perdition. But then he objecteth.

If the church of Rome should repent &c. they should not reteyn the baptisme and other ordinances of God which she hath, but must part with them, seeing they are stollen goods. And here he insulteth, asking the Anabaptists, how they can ever be thankfull y enough to me, for thus pleading their cause &c.

Ans. If the Babylonians should have repented, and joynd to the church of God at Ierusalem: they there might have had an holy and lawful use of Gods vessels, altars &c. which before they had stollen, and abused: so may these spirituall Babylonians have at this day, if God give them grace to repent, & joyne unto Sion. Here then the Anabaptists wil conne mine opposite but little thank for his gratulation.

5. He calleth it my like error and iniquitie, to match baptisme and the other ordinances of God in the church of Rome, with the feasts worship and sacrifices of the heathen, who were \* without Christ and without God &c. These assertions he sayth are miserable and Anabaptistical. \* Eph. 2.12.

Ans. But why then doth he not refute them by the word of truth? I could as easily call his assertions miserable and Papistical: but he would take that for no sound conviction. And had he but related mine own words (in that 85. page of my book,) the reader might have seen how little cause he had to exclaime. I spake not generally of the heathens feasts, worship and sacrifices, as he would intimate to his reader: but distinctly of those which had been ordeyned

deyined of God, differing from other of their own devisings. 2. I sayd, the heathens kept Gods ordinance, as well as Rome with their sacrifice of the Mass. He telleth his reader, I match the baptisme &c in Rome, with the worship and sacrifices of the heathen. Is this good dealing so to change my words? But sundry such injuries I must beare. And why may we think, doth he instead of the Lords supper, (now turned into a Romish mass) put baptisme? But because he thinketh that he hath colour to plead for one sacrament more then for an other. In handling that point of their baptisme, † I instanced this other scale, our Lords supper, and an other ordinance of God, *Excommunication*: both which he passeth over: yea every where when it cometh in his way, he shunneth it throughout his book, as in this place. He knew well, it was as a red hot yron that would burn his fingers. But of it, we shal speak more, when we come to handle their baptisme. 3. To his reason, I answer, the heathens were in deed without Christ and without God, *Eph. 2.* and so are these Romish Antichristians, or els the Apostle hath not given us a true rule to discern Antichrist by, that he *denyeth both the Father and the Son: 1 Joh. 2. 22.* The heathens retheyned the knowledge of the true God in some mesure, as their writings manifest; and worshiped ignorantly the true God whom th'Apostles preached, *Act. 17. 23.* so the Antichristians ignorantly worship the true God whom we preach and beleeve; and as ignorantly (by stocks and stones, and prayers in an unknown tongue like Parrats) as did the heathens of old. The heathens retheyned a knowledge of Christ the Redeemer, figured in the sacrifices ordeyined of God: so, the Antichristians retheyn a knowledge of Christ in name, and signified in the sacraments; but as impiously doe they abuse them by holding they conferr grace *ex opere operato*, by the work doen, and other iniquities mixed with them, as did the heathens; and by beleeving and worshiping a Christ made of bread, they surpass the heathens in ignorance and idolatrie.

Finally, had mine opposite read Mr. Bezaes larger annotations on *Eph. 2.* as he read him on *2 Thes. 2.* he might have seen the Antichristians very litle inferiour to the heathens without God, even in Mr. Bezaes judgment; which yet I suppose he would not have called *miserable and Anabaptisticall*, as he doeth in me.

Touching the state of Israel, in my discourse (as he calleth it) he confesseth I have many truths which he also holdeth; yet some *sleighter,*

*Animadv.*

18. 73. 74.

neighbour, errors &c. also mixed: which he instanceth. Seing he yeildeth the rest for truthes, I referre the reader to the things \* there written, \* *Animad* which being observed, he may the better judge of our controver- *pag. 87.* sic. As first, that we both agree, The covenant between God & man, was alwayes condicional: by the Law, if they † did his commandments they † *Rom. 10.* should live by them; if they " continued not in all things written in the Law so " *Gal. 3. 1* doe them, they were cursed. By the Gospell, \* he that beleaveth in the Son of \* *1. Joh. 3. 3* God hath everlasting life, and he that obeyeth not the Son, shall not see life. And all the figurative covenants that Israel had, were also condicional, † blessings promised to the obedient, and curses to the transgressors. 2. That † *Levit. 2.* mans breaking of the covenant, is alwayes " by syn; and so God never brea- *Deut. 28.* keth covenant. But by punishing and putting from him the rebellious, we " *Lev. 26. 1* may say \* God breaketh or disannuleth the covenant. Whensoever a people by \* *Zach. 1* syn forsake God, and refuse his word calling them to repentance: they cannot *10, Psal. 8* have themselves, neyther can other men have concerning them any assurance *39.* of their salvation, or that they abide in the covenant of his grace. For who so ever abideth in him, † he synneth not: who so ever synneth hath not seen him, † *1 Joh. 3.* neyther known him. Be it man or woman or family or tribe, which turne their backs from the Lord, to serve other gods, though they bless themselves in their hearts &c. the Lord wil not be mercifull unto them. *Deut. 29. 18. 19. 20.* These things being plaine by the scriptures, and by him yeilded, with many other things, which I wil not here repeate: he though *1. Tim. 2. 15.* he could not contradict, yet intimateth notable heresie against me, Whether I doe not in some things, speak so about the covenant, as may establish the righteousness of works, in some respect. Always remembering that the covenant of God, wherof we speak is this, so Abraham, I wilbe a God to thee and to thy seed after thee, and I wilbe your God, and ye shalbe my people, *Gen. 17. 7. & 22. 18. Hos. 2. 23. Zach. 13. 9. With Act. 2. 39. & 3. 25. Rom. 9. 25. 26.*

Ans. As I from my hart abhorre that heresie of righteousness by the works of the Law, as that which maketh Christs death in vaine, and abolisheth grace, *Gal. 2. 21. Rom. 11. 6.* so I trust no equal reader wil gather any such doctrine from my writings, though this man (without all proof) insinuateth it more then once against me. 2. In repeating the covenant, he useth not plainnes, I might say, sinceritie. For those words in *Gen. 17. 7.* are but one part of the covenant, to weet, on Gods behalf: he should have expressed the stipulation foregoing, in vers. 1. 2. *Walk before me, and be thou perfect, and I wil make my covenant between me and thee: and after in*



vers. 9. Thou shalt keep my covenant therefore &c. So the other scriptures by him cited, doe not so fully express the covenant on both parts, as doth *Heb. 8. 10. 11. 12.* Where both forgiveness of synns, to justification, and writing of the Law in our hearts to sanctification and obedience, are shewed to be the covenant of Gods grace with men.

Chr. ples  
2. 175. He \* taketh me as for error and contradiction, in seeking to perswade, that God brake the covenant on his part with Israel, when all the tribes were together (*Animadvers. p. 88.*) and yet after (in the same page,) say, that whiles Israel was one, they continued Gods church.

Ans. Herein he wrongerh me, (as he too often useth,) and keepeth not my words or meaning, neyther taketh away the reasons from the scripture which I there set down. I spake not of The covenant in generall, as he would give his reader to understand; but of a covenant, and a condition of the covenant. And what I sayd, I proved, from *Exod. 6. 4. 5. 8.* I have stablished my covenant with them, to give them the land of Canaan &c. Then God brought them to the borders of the counttie, and sayd, Lo the land is before you, goe up and possels it, *Deut. 1. 20. 21.* but they † were afrajd, and would not goe up, through their unbeleef. Then the Lord was presently \* wroth, and swore that not one of those transgressors should see that good land: neyther did they, but dyed in the wildernes, *Deut. 1. 28. 26.* v. 34. 35. v. 34. 35. *Exod. 34. 2. 1. &c. Heb. 3. 17. 19.* Again I instanced a condition of the covenant on Gods part, that he would cast out the Canaanites &c, and on Israels part, that \* they should make no compact with the inhabitants. But when they brake covenant, and agreed with them † for tribute; the Lord also presently brake with them, saying, *I sayd, I wil never break my covenant with you &c; but you have not obeyed my voice, wherefore I say also, I wil not cast them out before you &c. Iudg. 2. 1. 2. 3. 20. 21.* No v what sayth mine opposite to these things? are they not so? He neyther yeildeth to the trueth, neyther could stand before it: but shunning to meddle with my reasons, turneth upon me who shewed them; as the reader hath seen: and in stead of a covenant, and a condition of the covenant, setteth down the covenant, meaning the covenant of grace and salvation: whereas notwithstanding the breaking of these covenants & conditions and other the like, the people by repentance, held fast through faith the covenant of grace. For Moses † and Aaron and many other, who for their synns could not come into the land of Canaan, yet are in heaven through

through the covenant of grace. And so though some conditions of the covenant were broken, both on their part and on Gods, yet they being brought to repentance continued his church. That herein I neyther wrote error, nor contradicted my self, as he would perswade against me. And these things that fell out in Israel on both parts, touching these figurative promises: doe teach us the like touching the spiritual promises of eternal life; if men break concerning them; as in repentance, faith and holynes, without which men perish, and shall never see God; *Luke 13. 3. Act. 2. 38. Mar. 16. 16. Heb. 12. 14.*

He next findeth fault, † *That I shuffle together the estates of Israel, † Chr. p. 175. When they were one body, and when they were rent in two. Also whilest Israel was in the land and presence of the Lord, and when they were cast out of his house and presence. Animadv. p. 88. 89. 90. 91.*

Ans. The first is a wrong imputation, as the reader may see in the place of my book by him cited. I there blame him for not distinguishing their estate, when they were one, and when they were rent asunder. And though I pass from one to an other, as I was led by answering him, yet confound I them not. But here he dealeth as in the former point: answereth not my reasons whereby I convinced him of misapplying his *diverse respects*, contrary to the words and meaning of the scriptures; and to avoyd if he could his deserved blame, checketh me, but disproveth not what I wrote. Let the reader compare what we both have sayd.

For the second, I confesse I did not so distinctly handle the state of Israel whiles they were in the land, and after when they were put out, as I should and would have doen, had I fore-seen his pressing of every leight thing against me. The reason hereof was, that it skilleth not for the point in controversie, (to weet their Circumcision) whether we respect them before they were cast out or after, for they were not circumcised the second time in eyther estate. And this mine opposite himself sheweth even in this his last book, where he dealeth against the Anabaptists. For in his *Chr. plea* p. 27. 28. he sayth, *Circumcision once received in the apostasie of Israel, was not repeated againe at their returning to the Lord, and leaving of their idolatrous wayes &c:* and quoteth among other scriptures, *2 Chron. 30. ch.* and *Ezr. 8. 19. 20. 21.* Of which, the one speaketh of them that returned in Ezekiahs dayes, whiles the Israelites were in the land: the other of them that had been dispersed among the heathens,

*Animadv.* and returned. So I, where I \* treat of Baptisme, handle those *ag. 70.* rates indistinctly: which is made a great matter against me; by him that doeth the same thing himself against others. But now, I wil speak of them a part.

The Israelites that rent themselves from Iudah, I take to be a false church; and so continued whiles they dwelt in the land. After they were dispersed, and were no church.

The first, I shew thus. The twelve tribes by Gods institution were all one church, both in Moses time when they had the Tabernacle among them, and encamped all round about it, in the order set of God, *Nam. 2.* and after in the land of Canaan, whiles the Tabernacle stood, & when the Temple was built by Solomon: both which were signes of Gods presence and dwelling with his church. And to keep them in this unitie, he commanded all the men of Israel to come joyntly together from all parts of the land, three times every yere, to worship him and keep their solemane feasts, in that one place which he should choose: and at all other times to offer their sacrifices there, and in no other place; and thither onely to bring their first fruits, their commanded and their voluntarie oblations; *Exod. 23. 14. 17. 19. Deut. 12. 5. 6. 7.* Who so did otherwise, blood was imputed unto that man, and he should be cut off from among his people; to keep the people from offring their sacrifices unto Devils, *Levit. 17. 3. 4. 7.*

Now when the ten tribes revolted and made Ieroboam king, then Israel forgat his maker and builded Temples, *Hos. 8. 14.* For Ieroboam took counsel and made two calves of gold, and sayd unto them; It is too much for you to goe up to Ierusalem; Behold thy gods O Israel, which brought thee up out of the land of Egypt; and he set the one in Bethel, and the other he put in Dan: and this thing became a syn. And he made an house of hye places, and made priests of the lowest of the people, which were not of the sonns of Levi. And he offered on the Altar, which he had made in Bethel. *1 King. 12. 28. 33.* And having cast off the Lords Priests & Levites, Ieroboam ordeyned him priests for the hye places, and for the Devils and for the calves which he had made: but such of all the tribes of Israel, as set their hearts to seek the Lord God of Israel, went to Ierusalem, to sacrifice unto the Lord God of their fathers: *2 Chron. 11. 14. 15. 16.* Thus of one \* daughter of Sion, (one church) there became † two women, or daughters: the one, to weete Ierusalem (the tribe of Iudah) the Lord named " *Aboibah*, that is, My Tabernacle in her; the other, Samaria (the ten tribes)

*Psal. 9. 14.*

*Ezek. 23. 2.*

*vers. 4.*

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he named *Abolab*, that is her own *tabernacle*. So Israel was without the true God, and without a teaching Priest, and without Law, 2 Chron. 15. 3. and the Lord was not with Israel: 2 Chron. 25. 7. but at their first falling away, he threatned by his Prophets, that because Ieroboam had made himself other gods, and molten images, and cast the Lord behind his back, Ieroboams house should be cut off, and taken away as dung, and the Lord would smite Israel, and root them up out of that good land which he gave to their fathers, and would scatter them beyond the river: 1 King. 14. 9. & 15. Yet for to shew his patience towards his people, (whom he had chosen for his, above all peoples of the earth,) and for to save his elect among them, and to make the rest the more inexcusable, he forbore them many yeres: and by all the Prophets, and all the Seers sayd unto them, Turne ye from your evil wayes, and keep my commandments & my statutes: yet they would not heare, but hardened their necks, and beleevued not in the Lord their God; but rejected his statutes and his Covenant that he made with their fathers; and followed vanitie, and became vaine, and went after the heathen that were round about them; and left all the commandments of the Lord their God: therefore the Lord was very angry with Israel, and removed them out of his sight. 2 King. 17. 13. -- 18.

From these and other the like testimonies against this people, I gather, that from the time they departed from the Lord, from his Temple, altars and holy signes of his presence with his people in Christ; from his Priests and the lawfull sacrifices at Ierusalem, which were figures of Christ, and from the communion of their brethren the Iewes (which \* remayned the church of Christ;) and made a new Temple, altar, priesthood and church of humane and synfull institution: that this their church, Temple, priesthood and worship were false. For that is trueth which agreeth with the will and † word of God: all humane devices in religion are lyes and vanities. \* Hof. 11. 12

If it be sayd, the Lord himself rent the kingdom from Solomons Ion, and gave it to Ieroboam, 1 King. 11. 29. 31. and therefore this second church, was also of divine institution. I answer; though God divided the kingdom, yet he divided not the church: there might have been twelve kings over the twelve tribes, (as there were of old twelve princes, Numb. 1. 5. -- 16.) and yet they should have been one Church. The kingdom or Civil state, is an ordinance immediately under God, Rom. 13. the church or ecclesiasti-

cal state is an ordinance immediately under Christ the mediator, and he is the head of the bodie the church, Colos. 1. 18. The civil state is above the ecclesiastical, as \* God is the head of Christ: therefore the Church is to be subje& to the Magistrate, the higher power, the minister of God, though he be an heathen, Rom. 13. 1. &c. 1 Pet. 2. 13. 14. for the civil state is not taken away by difference of religion, error, heresie or any apostasie from Christ: but the ecclesiastical state is by such things dissolved, the Candlestick (the church) may be removed, and of a Church of Christ, become a Synagogue of Satan: 1 Joh. 2. 18. 19. Rev. 2. 5. 9. In their civil state, the Israelites were to be subje& unto Nebuchadnezar an heathen, when he conquered them, Jer. 27. 6. 8. 12. but for their ecclesiastical estate they might never submit to Nebuchadnezars church, or priests, nor offer to God upon any of his altars. So to Ieroboam as king they might be subje&, without dissolving their communion in the mysteries of Christ, set in the Temple, altars, priests &c at Ierusalem. Thus this new church and ministerie arising from Ieroboams syn, was not of God; and therefore could not possibly be a true church, which alwayes is a divine ordinance in Christ the head of the same.

Touching their second estate, after that God had called them back unto him † by all his Prophets, but they would not heare; and chastised them \* seven times, and seven (that is many) times for their sinns; hee † brought the land into desolation, and scattered them among the heathen; so † the land did spue them out, as it spued out the heathens that were before them: the Lord did put her away, and gave her a bill of divorce, Jer. 3. 8. and they were Lo-ammi, not Gods people, neither was he their God, Hos. 1. 9. they were not his wife, neither was he their husband, Hos. 2. 2. In which state, they abiding \* without King, Prince, sacrifice, image, ephod, or Tera-  
 2. King. 17  
 3. 14.  
 Lev. 26.  
 8. 24. 28.  
 v. 32. 33.  
 Lev. 18.  
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 Hos. 3. 4.  
 Jer. 50. 17  
 phim, were as † scattered sheepe, devoured by the King of Assyria: and therefore no Church, nor Common wealth, but so broken, that they were not a people. Esai. 7. 8.

The next error he chargeth me with is; † that I say, If they cannot prove Babylon in Chaldeea to be Gods Church, when the Iewes were there captived, they shall never prove the Temple of God spoken of in 2. Thes. 2. 4. to be Gods true Church, &c.

Ans. He hath falsified my words, and not answered my reason. Thus I wrote; \* Their applying of these things to our times, is not in

all poynts aright. For though in this, Antichrists synagoge and Israels doe agree, that neither be Gods true Church: yet the perfect type of Rome, as God describeth it, is Babylon, Rev 17. 18. and we should not be wiser then God. And if they cannot prove Babylon then to be Gods true Church, which was not more deep in sin then now Antichrist is, and which citie had † promise and \* performance of mercie in Christ, at the end, they shal never † Psal. 87. 4  
prove this synagoge of Satan to be Gods true Church, which hath no promise of recovery or mercie, but prophesies and threatnings of assured destruction; Numb. 24. 24. Rev. 14. 9. 10. & 18. 3. 21. & 19. 20. 21. 2. Thess. 2. 8. 12. \* 1. Pet. 5. 1.

Thus men may see what manner of replies he hath made unto me; and when he hath no other thing to say, he flyeth to his wonted refuge The Temple of God, and sayth our question and reasoning was about it; as if it were not about the Church of Rome, but about a phrase, that we contended. But hereof I have spoken at large.

For the word Church taken sometime largely, sometime strictly, he † taxeth me for omitting this.

Ans. Why should I not omit that whereabout is no controversie. That which Keckerman (whom he citeth) sayth of the Church largely taken, to comprehend both the elect and hypocrites, and strictly taken, to comprehend the elect onely, I acknowledge for truth. But it is nothing to our controversie.

For his double regard of apostate Churches, and so of Israel, I yeilded to him that which was truth, and shewed wherein he missed: wherto as he replieth not, \* but referreth it to the readers judgment: so do I.

I shewed † how the Jewes at this day professing the God of Israel, and praying to him, and reading his Law in their synagogues, may be called Gods people in comparison of Pagans that know not God or his scriptures at all, but worship the Sun and Moon, and some the Divil by open profession: yet the Jewes now are not actually in the covenant of grace. And the Turks that professe on: \* immutable living, true, most wise and high God, and Christ to be sent of God with his Gospel, and that he is the Breath or Spirit of God; may in comparison of Julian the Apostate, and Atheists, be called the people of God and Christians, though indeed they be farre from being either. So the church of Rome, in comparison with Turkes and Pagans may be called Christians, but are indeed false Christians, &c. To that of the Jewes, he answereth nothing. For the Turke, he † maketh it nothing to the purpose, seeing they professe not Christ to be the Son of God,

† Chr. plea  
pag. 176.

\* Chr. plea  
pag. 177.

† Animadv  
pag. 93.

\* Alcoran  
S. 2. 3.  
67. 31.

† Chr. plea  
pag. 178.

God,



God, made Man; that died for our synns, as the Church of Rome professeth, &c.

*Ans.* It is to the purpose, that in divers respects, and in comparison with Atheists, and people that professe not God, or Christ at all: they that are not indeed Gods people, or true Christians, may be called Gods people and Christians: so his double respects help him nothing. And for the Church of Rome, I shewed them to be in comparison with Turks, neerer Christ; and so the doctrine there, neerer to salvation then the Mahometans: and I doubt not but God by it saveth some chosen therein: which yet justifieth not their estate to be a true Christian Church, as the reprobates in the true Church, condemne not the estate thereof.

*Animadv.*

8. 24.

*Chr. plea*

8. 178.

I \* shewed by many instances, the Church of Rome to be in some things more grosse idolaters then either Jewes or Turkes, or heathens. This he being not able to deny, opposeth, † how *Jerusalem justified Samaria and Sodom, Ezek. 16. Jer. 3. That Tyre, Sidon, and Sodom, shall have easier judgement then Chorazin, Bethsaida, and Capernaum. Mat. 11. yet these cities were the Churches and people of God.*

*Ans.* For Jerusalem, the Prophets speak of it sometime as generally wicked; when yet there were many godly, that partaked not with her synns, Ezek. 9. 4. Such as were more openly wicked then Samaria and Sodom, I deny them to be actually then in the covenant of grace to mans judgement; for the Lord appointed them to destruction, Ezek. 9. The cities of Israel in Christs time, were a part of the true Church of the Jewes: yet for refusing Christ, they should have heavier judgement then the heathens: so shall hypocrites in every true Church, have greater punishment then many heathens. But comparison should be made of Church with Church, not of some in the true Church, with the estate of a false church. And that the generall state of the Church of Rome is Antichristian, and so denieth indeed \* both the Father and the Son; is before proved. And they generally these many years, have been more grosse idolaters then either Jewes or Turks: therefore their profession of Christ in name, will not prove them to be in the covenant of grace. God testifieth to the Churches of Galatia, *Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace, Gal. 5. 4.* If they that would be justified by the Law of God, and works of the same, fall from grace: much more they that will be justified by the law of Antichrist, and wicked

ked workes, are fallen from grace, and have no benefit by Christ. But such is the generall faith of the Church of Rome, beleeving to be justified by the idolatrous workes, which they walk in as they are taught by the Man of Syn, that sitteth as God, in the Temple of God, carrying them to destruction.

Whereas to prove the Temple of God 2. Thes. 2. which he expoundeth the Church of Rome, to be the true Church, he alleaged Zach. 6. 12. 13. Eph. 2. 11. &c. 2. Cor. 6. 16. Rev. 11. 19. It shew-<sup>† Animad</sup> ed how he misapplied the Scriptures: he repeateth his former an-<sup>pag. 94.</sup> swers, which I have formerly refuted. And now he addeth, But to put him from his shifts, let him tell us plainly, when Paul sayth, The Temple of God hath not agreement with Idols, 2. Cor. 6. 16. if yet there be idols set in the Temple of God, as was in the time of Manasseh and Antiochus, whether now it ceased to be the Temple of God or no. The Scripture sheweth it is the Temple of God notwithstanding. 2. King. 21. 7. Jer. 50. 28. Ezek. 8. 5. 10. 16. Dan. 11. 31. 38.

Ans. I tell them plainly, that that Temple of God which the prophets speak of, had no agreement with idols; though the wicked set up idols in it by force. But the Church of Rome (which these call the Temple of God) hath agreement with idols, if images of silver and gold, wood and stone, a wheaten god in the Masse, and the man of syn which sitteth as God, be idols. For these idols the Church of Rome worshipeth and serveth most synfully: but the Temple of God which the Prophets speak of, never worshipped the idols set up in it, nor had accord with them. But this is a shift of shifts, and a notorious sophisme in mine opposer, to reason from the materiall Temple of God then, which onely suffered that abuse; to the spirituall Temple, the Church or people now, which are voluntary agents, & worshipers of idols. By which false argumentation he might even as well conclude, that if the Papists should turn flat Pagans of Antiochus religion, and serve his idols, and be of his faith: yet they should continue the true Church and people of God notwithstanding: because the Temple then, continued Gods true Temple, notwithstanding all that Antiochus did thereto.

The \* next point, touching their baptisme, I will anon treat of in particular. <sup>Chr. plea</sup> <sup>pag. 179.</sup>

For his <sup>† Ibid. p. 18</sup> objection of salvation now had in the Church of Rome, <sup>† pag. 121.</sup> it was his \* second main argument for that Church, which I

have before answered: he after his manner repeateth againe and againe the same things, so lengthning his work. I referre the reader to that answer I gave before.

1.6.7. &c.

Animadv.

g.96.

Other things whereby I am convinced his doctrine, to bear the path for all licentiousnes, contrary to the plaine Scriptures, which shew, that he that committeth sin is of the Devil; and we know that who-soever is born of God, sinneth not, &c. 1. Ioh. 3. 8. & 5. 18. whereas (if that he plead for be true) men may be as prophane as Esau, filthy in life as Sodom, idolatrous and sinfull as the Egyptians and Babylonians, and yet if they wil call themselves Christians, and be outwardly baptized, &c. they shalbe justified as Gods true Church, they and their seed in his covenant of grace, &c. which is to strengthen the hands of the wicked, that he should not returne from his wickednes, by promising him life. Ezek. 13. 22. These and other like things, he passeth over, without word of answer. It is ynough for him to cry, the Temple of God, the Temple of God; and to insilt upon phrales which may diversly be understood. Whereas the sound plea should be from the doctrines of faith and sanctification of life according; by which the Apostles teach us to discern true Christians from false. And who, that seeketh after the truth, would not rather insilt upon these main grounds taught by our Saviour and his Apostles? Verily, I judge this pleading for Rome, to be an exceeding great sin, because it by consequence overthroweth both faith and holines; seeing misbeleevers and most synfull idolaters as ever were on earth, are justified to be Gods true Church notwithstanding, and in his covenant of grace, contrary to the whole Testament of Christ. It is to make a wide gate and broad way into heaven, and will make men secure in all syn: if they that serve the Man of syn himselve, worship his idols, beleeve in his heresies, and walk in his wicked works, which hope to merit salvation by them in heaven: may be sayd to be true Christians, and in the state of grace.

### Of the state of the Heathen.

Animadv.

g.97.

Whereas I sayd, I held it presumption for any to limit God by how small meanes or measure of faith and knowledge he will save a man. Who dares deny but God had many elect among the heathens, after he had separated Israel from them? Yea God expressly sayd, when he made Israel his peculiar



people; that yett all the earth was his, Exod. 19. 5. Which are the words of the covenant \* generally. Wherefore we leave Gods secret counsels to himself, as Ezek. 16. he willeth us. Deut. 29. 29. and doe consider onely the visible state of Churches, by the rules of Gods law and promises.

To this mine opposite sayih, † What is it that he meaneth hereby? † Chr. p. If by the covenant he mean the covenant of grace for salvation, whereof we pag. 181. treat; and think that all people of the world, in all ages and places of the earth are under it: what differeth this from the opinion of the Anabaptists and Arminians touching general red mption? If he speake not of the covenant of grace which is for salvation; all may perceive he speakes not to the point in hand.

Ans. My meaning is plaine, that God had his elect among the heathens, as he hath in the Church of Rome: and he could not but see what I intended. By the covenant generally with all nations, I mean the same that himself alleaged \* whileare from Kees- \* Chr. plea. kerman, of the Church largely taken: which he explaineth, the compa. pag. 178. ny of all those which professe Christian religion or the name of Christ in what manner soever. And thus (sayth he) are all heretikes, schismatikes, and Arians, Papists, Anabaptists, and such like, yefferr'd to the Christian Churches. So if he understood himselfe, he might understand me, when I spake of the covenant generally. For such large Churches as he describeth, I hold all nations to be, when God made his speciall covenant with Israel. Noe was a Christian, and had the covenant of grace in Christ to him and to his seed, as absolutely as any Christian Church in the Apostles dayes: though the mystery of the Gospel was not then so clearly revealed \* as it was af- † Rom. 16. terward by the Apostles. But for the substance of the covenant, 25. 26. namely Christ, and faith in him, with obedience; it was given to Adam and his seed, to Noe and his seed, Heb. 13. 8. & 11. 1. 2. 3. 4. 7. &c. And this covenant of grace in Christ, confirmed by sacrifices, as to us now by the sacraments. Which sacrifices all nations kept the first thousand yeers after Noe, (which was till after Moses death,) as well as the large Christian or false-Christian churches kept the sacraments. Yea let any shew, that any of the heathens (I except not the very Canaanites,) turned the sacrifices into such abominable idolatry, as the Church of Rome hath turned the sacraments. And for other synns, Antichristians are not behinde them. How freely did Abraham, Isaac, and Jakob live and publicly worship God by altars and sacrifices, in the midst of the Canaanites.

Caananites, Hittites, &c. Gen. 12. 7. & 26. 25. & 35. 6. &c. whereas if they had so doen (according to the true worship of the Gospel) in the Church of Rome now these many hundred yeares; they had been burned for heretickes, as innumerable of Abrahams faich have been. How religiously did the King of Gerar carry himseife towards Abrahams wife, Gen. 20. in comparison of the outrageous adulteries and fornications by the chiefe of the Church of Rome, as all histories testifie. Yea God himself appeared unto that King, and appointed Abraham to pray for him, Gen. 20. 3. -- 7. How honourably did the Hittites intreat Abraham, acknowledging him a Prince of God, and offered him all kindnes, Gen. 23. 5. 6. &c. yet other nations were better then they, Gen. 24. 3. 4. & 27. 46. Look upon Balaam the soothsayer of Mesopotamia, even in Moses time: and see how he consulted with *Jebovah his God*, by altars and sacrifices of Burnt-offrings, such as were used in Israel, Num. 22. 8. 9. 18. & 23. 1. 2. 3. &c. and it will plainly appeare, the heathens had not more degenerated from the religion & worship learned from *Noe*, then the Church of Rome, hath from that which Paul taught there. Yea there was a better Church in the land of Vz (in all likelihood,) then the Church of Israel was in *Aegypt*, when they polluted themselves with the idols thereof, Ezek. 20. 6. 7. 8. For in Vz land, Iob was *†*governour, a most godly man as was upon the earth, and a Priest unto the most high God, Iob. 1. 1. 5. 8. & 42. 8. 9. holding firme the faich of Christ his redeemer, and of the resurrection to life, Iob. 19. 25. 26. 27. and free from idolatry, Iob. 31. 26. 27. 28. And what knowledge and religion was then among the Temanites, Shuhites, Naamathites, and Buzites; the friends of Iob that came to visit him, doe shew; Iob. 2. 11. &c. and 32. 2. &c. and notwithstanding their error in their disputation, they obtained pardon of God in Christ, Iob. 42. 7. -- 9. And who can tell when the golden Candlestickes of Christian churches were removed from those other peoples. Though soon, even too soon, there was a generall apostasie among the nations after *Noe*, as among the nations after the Apostles times. But among which of them was there a such a *Man of Syn* reigning at any time, as hath now reigned in the Church of Rome, these many hundred yeares? Wherefore they measure not things by the \* golden reed, which cast off those Churches of the nations, as wholly prophane and fallen from grace; and yet justifie this

Iob. 29. 7.  
3. -- 25.

this notorious harlot the church of Rome, to be still in the covenant of grace; whose impieties are not inferiour to any of those nations in Moses time, but rather aboue them; *for her sins have reached up to heaven*, Rev. 18. 5. And whereas those nations had not the word of God written, but as they learned it by voyce of men, which might more easily be corrupted and forgotten: the church of Rome having the written word, hath despised it; not suffered their children to read or heare it, lest (forsooth) it should make them heretickes: that for a man to have Gods booke, it was as much as his life was worth: so the miserable people, for contempt of Gods holy Law, have been justly given over into Egyptian darknes, and into most abominable idolatries and heresies, which have drowned men in perdition.

Now that which mine opposite objecteth of the opinion of the Anabaptists, &c. as I reject it for a great errour; so his supposition whereby he would seoff it upon me, is injurious: *If I think that all people of the world in all ages and places of the earth, are under the covenant of grace, &c.* whereas I spake but of the nations in Moses time, which were not so far fallen from God, as they were afterward, and now much more. Againe, himselfe pleadeth for the church of Rome at this day, to bee in the covenant of grace: yet I hope he would not say, that all in that church are redeemed; otherwise then many reprobates are redeemed, except he should think there are no reprobates. And if the Man of Syn (which himselfe expoundeth the Pope and his Hierarchie) be redeemed; which are the chief members of that Church: we must needs acknowledge a very generall redemption.

So where he † chargeth me with abuse of Ezek. 16. 8. *thou be. † Chr. pleae*  
*gamest mine*: and asketh me, *Is this now the case and estate of all the* pag. 131.  
*earth with the Lord?* I answer, no: it was not then, much lesse is it now. For I sayd, that then God made Israel his peculiar people, Exod. 19. 5. though generally he sayd *all the earth was his*. But because the earth corrupted their wayes before him, as they did before the flood, Gen. 6. 11. 12. therefore God separated to himselfe a peculiar people to be his inheritance. And so I think mine opposite himselfe would confesse, though all that professe Christianitie be Gods Churches in his account, yet the Christian reformed churches, are Christs peculiar Churches, though all Christendom bee his in a large sense.



Yet he ceaseth not to object, that *the heavens are the Lords, Deut. 10. 14. and every beast of the forrest is his, &c. Psa. 50. 10. 11. 12. shal we therefore think (sayth he,) that the beasts are the wife and Church of God, as Ezekiel speaketh of the Jewes? &c.*

*Answe.* None but beasts would so think. The comparison in *Exod. 19. 5.* is not between men and beasts, but between men and men. And such men as had all within lesse then a thousand years been Gods wife, and church, and in his covenant of grace. But most of them on their parts fallen from it to idolatry, as Israel also had, *Ezek. 20. 7. 8.* and as the church of Rome, and other churches within a thousand yeares after the Apostles, have doen. The heathens then were not more fallen from God, then the church of Rome is: mine opposite pleaderth for Rome, because they were a church 15. hundred yeeres before, and Antichrist still sitteth in the Temple of God. I answer him, the heathens in Moses time were all the church nine or ten hundred yeares before, and are still called Gods people, *Exod. 19. 5.* He replieth, with the instance of *wild-beasts, &c.* If I should so have turnd my back upon an argument, what out-cries would he have made after me?

When David exhorteth *all the earth* to sing unto the Lord, *Psal. 66. 1. & 100. 1.* speaketh he to the beasts? When Moses sayth, *All the earth* was of one language, *Gen 11. 1.* doth not he mean it of the men of the earth onely, and not of beasts? So in *Exod. 19. 5.* yee (Israelites) *shal be a peculiar treasure unto me, above all peoples: for all the earth (that is all peoples of the earth) are mine.* Where God calleth all peoples *his*, nor onely by creation, as the beasts were his; but by covenant made with them in Noes time, when he smelled the sweet favour of his sacrifice, and promised no more to drown the world; and blessed both *Noe and his sonns*, and established his covenant with them and with their seed after them; and gave them a sign of his covenant, his bow in the cloud, *Gen 8. 20. 21. & 9. 1. 9. 12. 13.* which covenant, though the natural benefit of it, extended to the beasts, (as the beasts also had natural refreshing by that water out of the Rock, which to the Israelites was a sacrament of Christ, *Numb. 20. 8. 1 Cor. 10. 4.*) yet unto men, (and to men onely,) it was a spiritual covenant of grace by Christ, as appeareth by *Esa. 54. 8. 9. 10. Rev. 4. 3. and 10. 1. 1 Pet. 3. 20. 21.* Now the covenant of grace, thus established with Noe, his sonns, and their seed after them; was respected of God in *Exod. 19. 5.* when for the Apostasie of Noes seed, he of his

love made Israel his peculiat, above all other peoples: though some of the Nations were. (as in charitie I judge from Iobs historie,) Gods true churches still; and in the worst of the nations (as the curled Canaanites) he had many of his elect, (as he hath now in the church of Rome) which the examples of Rahab the harlot, the Gibeonites or Nethinims, Vriah the Hittite, Araynath the Iebusite, and many other throughout the scriptures, doe confirme. All men (as th' Apostle teacheth from the heathens confession) are Gods offspring (or generation,) *Act. 17. 28. 29.* The Gentile (as the parable sheweth in *Luke 15*) was brother to the Jew, and God is the God not of the Iewes onely, but also of the Gentiles, *Rom. 3. 29.* and if the uncircumcised Gentile kept the righteousness of the Law, his uncircumcision was counted for circumcision, for there is no respect of persons with God, *Rom. 2. 10. 11. 26. Act. 10. 34. 35.* And as Paul reasoneth, *Hath God cast away his people (Israel)? Far be it: for I also am an Israelite &c.* God hath not cast away his people which he foreknew: *Rom. 11. 1. 2.* So I reason; Did God cast away his peoples of the seed of Noes sonns? Far be it. For Rahab was a Canaanite, Araynah a Iebusite, Vriah an Hittite, Ebedmelech an Ethiopian, Iethier an Ismaelite; and thousands of these and the other nations, which were Gods people whom he foreknew, and saved of his grace in Christ. They which can not answer these things but by instancing beasts; doe want the wisdom which men of God should have.

With like successe (in another \* place of his book) he answereth touching the Gentiles. For whereas I wrote, *The ordinances of God which they (the Apostate Israelites) in shew receyved, could not be unto them the figures and seals of the forgiveness of synns, and of life eternal; and therefore were in their use of them false and deceyfull, as were also the ordinances of God receyved in other nations; as \* Altars, Sacrifices, Priests, tithes, firstfruits, incense, meat-offerings, drink-offerings, feasts, baptismes or washings, anoyntings, excommunications, prayers, vower, and many the like, whereof all histories doe record, that the Gentiles did receyve them; (\* Num. 23. 1. Pompon. Latius de Sacerd. Tibull. l. 1. eleg. 10. & l. 2. eleg. 1. 2. Homer. Odyss. 3. & Iliad. 1. Virgil Aen. 2. Caesar bell. Gall. l. 6.*

He replieth, *All is to no purpose.* For if it be to shew that the Gentiles had Altars, sacrifices, priests &c. none doeth deny it. But if it be to shew that these were the Lords ordinances, given by him to these nations, as circumcision was to Israel, for confirmation of his covenant unto them; or that circum-

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pag. 94 95.

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cision in Israel, was no more a signe and seale of Gods covenant, and consequently of forgiveness of synns and life eternal, then those were among the heathens &c, then all may see, that this scripture is also perverted, and that neither it nor all the writers in the world, prove any such matter. &c.

Ans<sup>r</sup>. It is easy to say, the scripture is perverted; and shew no reason how. I have before proved from the historie of Noe, & Gods covenant of grace with his seed after him; and from the historie of Iob: that all nations had not onely *Altars, sacrifices, Preists &c*, but had them also as the *Lords ordinances* given them for confirmation of his covenant, of forgiveness of synns in Christ to come. Whence did Cain and Abel, Noe, Abram, Iakob and Iob; learn to offer first fruits, and beasts, build altars, pay tithes, make vowes &c: but from divine institution taught their fathers from God, and by the fathers to the children? Otherwise they could not have doen them in faith, as of some of them th'Apostle testifieth they did, *Heb. 11.* which teacheth us so to judge of the rest. And if all other nations had kept the faith as did Iob; their sacrifices had been the seales of forgiveness of synns unto them, as they were unto Iob. When they lost their faith, their sacrifices were vaine, and no seale of grace unto them. Now compare Israel in their Apostasie: they made new Temples, new Altars, new Priests, new feasts and signes, which were not onely \* none of Gods ordinances, but expressly forbidden them by his written Law, *Exod. 20. 4. 5.* so that they were so farre from having their sacrifices, seales of forgiveness of synns unto them, as they were reputed for bloud unto them, and they were by the doom of his Law, to be cut off for offering them, *Levit. 17. 4.* Thus having no word of promise, they neither did nor could sacrifice of faith; but their sacrifices were abominable, as the sacrifices of the heathens: and they sacrificed to devils, not to God, as Moses and the prophets testifie, *Deut. 32. 17. 2. Chron. 11. 15.*

Now for *Circumcision*; first it was not commanded to the Gentiles, neither was it a seale of the covenant of grace to Noe and his seed; but was first commanded to *Abraham* and his seed, and household, *Gen. 17.* and so to Israel, and such as would be of that Church, and partake of their passover, *Levit. 12. Exod. 12. 44. 48.* Wherefore it being not commanded to Noes sonns, such of them as were scattered farr off, and heard not of the precept to *Abraham*: were doubtlesse in the covenant of grace still, if they abode

Iob. 1. 5.

7. 42. 8. 9.

1. King. 12.

8. 33.



in Noes faith; and were saved without circumcision as well as we at this day. Who doubteth of the salvation of the Patriarchs *Sem* and *Heber*, who both of them lived till after the ordinance of circumcision: yet is there no record that they were circumcised. Yea all the Israelites that were born for the space of 40. yeeres in the wilderness, were uncircumcised till *Iosuahs* reigne, *Ios. 5. 2. .... 6.* yet with them in that estate, *Moses* renewed the covenant, to bee the Lords people, and that hee would bee their God, as he had sworn to their fathers, *Deut. 29. 10. .... 13.* And whereas mine opposite boldly affirmeth, that all the writers in the world prove no such matter, viz. touching Gods ordinances given to the heathens the sons of *Noe*, for signes of salvation: it will appeare otherwise, even by the greatest enemies of the heathens, the Jewes themselves. Who though they gloried in circumcision, and the Lawes given by *Moses*; yet thus they write, *It is lawful for an heathen to offer burnt offerings unto God in every place; and he himselfe may offer in an high place, which he hath builded. But it is not lawful (for an Israelite) to help him, &c. for behold, we are forbidden to offer without (the Sanctuarie, Levit. 17. And it is lawful to teach them, and to learn them how they should offer to the name of the blessed (God.)* *Maimony in Mispn. treat. of Offring sacrifices, chap. 29. f. 16.* Thus by the Hebrewes testimony, the Gentiles might lawfully use sacrificing in their own lands, on their altars, &c. and the Jewes might instruct them to doe it aright, though they themselves might not doe it with them, being restrayned of God. And as for the state of grace, and salvation with God, they also say, *Whosoever receiveth the seven commandements (given to the sons of Noe) [of which I have spoken elsewhere, and whereof circumcision was none;] and doth them; he is of the saints of the nations of the world; and he hath a portion in the world to come [that is, in eternall life] if he receive them and doe them, because the holy blessed (God) hath commanded them, &c.* *Maimony in Mispn. treat. of Kings, chap. 8. f. 11.* Thus mine opposite needed not to have made it so strange, what I wrote of the state of the Gentiles, nor have called it an idle flourish, had he duly weighed their estate, as Gods word and humane writers bear witness of it.

But this indeed is admirable (sayth he) that he should account the heathens superstitions to bee Gods ordinances: and yet esteems the circumcision and other ordinances of God had in Israel, to be lying and deceitful signes, &c. Besides in all his bead-roule of Writers, there is no mention at all of circum-

† Annot. on  
Gen. 9.

\* Chr. plea  
pag. 95.

cision, whereabout our question is, &c.

*Answ.* 1. I called both the one and the other, the ordinance of God, in respect of their divine institution. The other nations that fell from God, and the Israelites that fell from God: I count them all abusers of Gods ordinances; which were not in their use of them, true signes and seales of eternall life unto them: but false and deceitfull. Thus I match them alike, without respect of persons, as I am taught by the Apostle, Rom. 2.9. 10. 11. 12. The heathens superstitions (if he mean things of their own devising,) I never esteemed Gods ordinances at all; no nor Romes superstitions at this day.

2 That *circumcision* is not in the *bead-roule* as he calleth it: hee need not marvell, seeing it was not commanded the heathens, as before I have shewed. It seemeth hee had a speciall fanisie to circumcision above all other Gods ordinances: otherwise, why might not he think that it might be prophaned as much as any other. There was no more holines in it, then in the sacrifices. And the Apostle sayth, *If thou be a breaker of the Law, thy circumcision is made uncircumcision*, Rom. 2.25. what then will it avails, that Israel had circumcision, when they broke the Law, yea were without the true God, and without Law, 2.Chron. 15.3. and sacrificed to Devils, Deut. 32.17. 2.Chron. 11.15. Finally, here he seeketh for circumcision, where it

*Animadv.*  
pg. 75.

was not to be found: but within three lefes after in my t book, I instanced some among the nations circumcised, even by his owne confession; and there he hath passed it over without answer, as if he had not seen it. Such intreatie and worse I bear at his hand with patience. Let me here adde the testimony of a learned man. Mr. Calvin (in his Sermon against idolatrie, upon Psal. 16.4.) hath these words, *There are diverse which at this day use another starting hole: for confessing that it is a detestable thing, to mingle themselves with the idolatries of the Paynims, they wil not that this extend it self to the superstitions of the papacie: as though all the impieties of the Paynims had not been the corruptions of the true service of God. From whence I pray you draw the Paynims all their ceremonies, but from the holy Fathers? The mischief was, that they corrupted that which was wel instituted of God. And yet al the abominations that were in the world, had this goodly cloke of the name of God, and of Religion: but this made them not therefore justifiable, neither might the faithful communicate with them.*

99

*Of Mr. Iunius iudgement for the church  
of Rome.*

**I**N my brief answer to the things which mine opposite alleged from Mr. Iunius (whose treatise they have printed the second time:) he † taxeth me for omitting many clauses in that work. But I then and still doe hold it ynough to take away the mayn grounds; which being doen, the other of lesser moment will be also found insufficient. † Chr. pl. p. 183.

I shewed \* by the scriptures, the Church of Rome now, to bee an other, and not that church which was in Pauls time: therefore no just proportion to be between them. In sted of disproving that which I shewed, he (after his manner) † asketh a question, *Whether I think these (the Man of syn with his worshipers come in the place of the ancient true Church) be the Temple of God, the people of God, under the covenant of God, having the baptisme of God, &c. or whether there be no such there at all, though corrupted and abused?* \* Anima pag. 68. † Chr. pl. pag. 188.

*Ans.* I have often told him, and proved by Gods word, that this present church of Rome, is not Gods true Temple or people, under his covenant, having his baptisme: but a false church arisen since, vainly pretending the church covenant and baptisme of Christ. Seeing Gods word moveth them not, let it be lawfull for me to oppose mans authority to mans. D. Whitakers answering Bellarmine, \* sayth, *This church succeedeth the Apostles indeed, but as a den of thieves (doth) the house of God, and as an harlot (doth) the faithful citie. It retaineth the chests and coffers wherein of old the treasure was (as Chrysostom elsewhere writeth) but hath lost the treasure it selfe. It is no more Bethel (the house of God) but Bethaven, that is, the house of vanitie or lies.* Yea Mr. Iunius himself hath thus well written of it, † *The Church of Christ is sayd to fight against the Pseudo-christian (or falsely called christian) church, over the which Antichrist ruleth.* Also, when Bellarmine citeth Tertullian, marveilously praising Rome: Iunius answereth, \* *Not Rome, but the Church: and not this Church, but that which then was, nee ver the Apostles times, which cleaved to the truth and simplicitie of Christ. The disputer would deceive, ex elenchi ignoracione.* Into the same fallacie doth mine opposite often run, in his dispute against me: and is therefore reproved by Mr. Iunius himselfe. \* Contr. 4. An papa Antichr. quæst. 5. c. † Iun. anno on Rev. 11. \* Animad. ad Appen. de sum. pan. c. 6. not 7.

To the objection of Gods calling in the Church of Rome, barely affirmed without proof: I shewed from 2. Thes. 2. that the man



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pag. 188.

of syn sitteth there, calling all to worship him, &c. and from Rev. 18. 4. that God calleth out of her, such as shal bee saved. And from Rev. 9. that their Bishops (the ordinary meanes of calling) are fallen from heaven, and have the key of the bottomless pit, &c. which Mr. Iunius himselfe hath applied to the popish hierarchie. Mine opposite replieth, † that I had not what to answer, but boldly deny that God is there calling as in his Church, &c. In sted of disproving, hee falleth to his wonted questioning: how then there can be salvation to any in that church, &c. *Ans.* It is a wearines to answer his often demands. Salvation by sundry meanes cometh to Gods elect in all false churches, and in the world. How came Rahab to faith among the Canaanites? Heb. 11. 31. Iam. 2. 25. and other Gods chosen among the heathens. It is one thing for God to call by extraordinarie means; another thing for him to call as in his church, by his ordinary ministerie, which is the thing that I deny in Rome, and they prove it not there.

The distinction between the papacie and the church of Rome, that is, the pastors and the flock of that church; is of no weight to prove the difference pretended: unlesse they were of divers faiths and religions. But when the priests teach lies, idolatries and heresies; and the people beleeve, worship and obey them, (as they doe in Rome,) they both perish together, as the scriptures witnes 2. Theff. 2. Rev. 14. 9. 10. 11.

Chr. plea  
pag. 190.

Touching the order or rank of Apostates (to omit his trifling about his own translation of the word) he \* sayth Mr. Iunius speaks this not of the whole Church, but onely of the papal hierarchie. Be it so; but what proof is brought for that he sayth. It is knowen to all that have understanding of their estate, that the church and people of Rome are apostate from the faith and service of Christ, as are their priests and hierarchie. What shall I need to bring proofes? Mr. Iohnson himselfe here confesseth, and † prayeth all to take knowledge of it, that the Church of Rome, is fallen into most sinful and deep defection and Apostasie; and so is a notorious barlot and idolatreß. If Mr. Iunius say otherwise, and will have the Apostasie to be in the Hierarchie onely, not in the church: let them first agree between themselves, before they trouble others with their contrary pleas. Or let a third be umpier between them: Mr. Cartwright, who (in his second Replie to D. Whitgift, pag. 245.) sayth; *I would gladly learn where the Lord hath willed us so to cast away the use of our iudgement,*

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pag. 120.

that when men make open profession, that they are members of the Pope, which is Antichrist; yet we must account of them as of members of Christ. Or how this is to iudge wisely, Ioh. 7. 14.

Whereas Mr. Iunius made the papacie, or papal hierarchie to be an accident growing to the Church, a poyson in the church, a pestilence, a dropsie, a gangrene in the body. I shewed these inconveniences upon their own grant, If the hierarchie be no part of the body, but an accident, a poyson, a gangrene, &c. What shal we think of al the actions of that hierarchie, their ministration of sacraments, making of ministers, & whole church administration? They can not possibly be the actions of the body, of the church, neither of Christ, &c. And now what is become of their true baptisme, and ordination of ministers? And how doth God call in that Church, as before they reasoned? &c. Here mine opposite chargeth me \* with trifling and cavilling, &c. as if similitudes should hold in all things.

\* Chr. ple.  
p. 2. 191.

Ans. A similitude must hold in some things, and in that for which it is alleaged; else it is vaine: to prove the hierarchie none of the Church, this instance is brought, the pestilence, dropsie, gangrene; is none of the body, but an accident. To disprove this, I shew that such accidents can doe no naturall functions of the body: but the hierarchie doe the naturall functions of the body of the church of Rome, in teaching, ministring the sacraments, &c. therefore they are not accidents, but true members, yea the chiefe of that Church.

Object. The Apostate Jewes are compared to brass and iron, Jer. 6. 28. Ezek. 22. 18. Shal we now conclude against Iudah, to make a nullity of all the actions, ministration, and Churches estate?

Ans. It is a living body that doth actions, and not mettall: if a similitude be given of a living body, and of a gangrene or scab that consumes the life of that body; all in reason will see, that the body doth actions, the scab or gangrene doth none. But in a similitude from metall, there is no reason to speak of actions. But thus, the whole company is compared to a lump of metall: the godly are as pure silver, Psal. 66. 10. the wicked are as dross. Psalm. 119. 119. the fire of Gods word, and tribulation, trieth them, 1. Pet. 1. 6. 7. The Finer reserveth the pure metall, but consumeth or casteth away the dross: thus God threatneth to doe with the Jewes, Ezek. 22. 18. --- 22. Here to bring in actions of a living body, is quite from the purpose; but in the other similitude not. Here I would say, of dross can be no vessell for the Finer: or, of

brass, iron, and reprobate silver, the Lord makerh no choyce for vessels in his sanctuary. Of like sort are his other wrested similitudes of trees, corne, seed, &c. all which must bee fitted to their proper natures.

But what answer giveth he to the poynt it self? First, he breaketh out into his charitable termes, saying, *Could any Anabaptist write more Anabaptistically then thus, &c.* And after sundry reproches, he replieth in Mr. Iunius name, and to my question, *Can a scab or gangrene perform any action of a natural body or member?* hee giveth no answer, but asketh againe, *Can a body that hath a scab or gangrene, performe no actions of a natural body?* I answer; yes, it can. And what now will it help his cause? For though the body can doe the naturall actions of it: yet it is not possible for the scab or gangrene to doe them. Either therefore the Pope and his hierarchie must be other then accidents, gangrenes, poyson, dropsie, &c. in the church of Rome (as in deed they are the chiefe members of that Whore) or else they can performe no ecclesiasticall action. As for his usuall refuge (when all other faile) *the baptisme* had in Rome, we shall speak of it in due place. Onely let it here be observed, that this baptisme is there administred by such as are not of the body or Church, (by their own graunt,) but by *ulcers, gangrenes, &c.* And Mr. Iunius himselve answering Bellarmine, so urgeth it; saying of the *Man of Syn* (the popish Hierarchie) \* *he is not properly of the Temple, for the ulcer (sayth he) is not of the body, though it be in the body.* So I straine not the similitude beyond the due proportion, if Mr. Iunius his owne reasoning be good.

*Animadv.  
in Bellar. de  
Antichr. l. 3.  
13. not. 3-*

**Object.** *Of Himenaeus and Philetus it is sayd, their word did eat as a gangrene, 2. Tim. 2. 17. 18. Would he then conclude, that the baptisme ministered by them was not true baptisme? &c.*

**Ans.** First, it is not sayd of the men, but of their doctrine, that *their word* fretted as a gangrene; but Mr. Iunius maketh the very men, ulcers and gangrenes, *in the body*, but not of it. If the officers or members of a church teach heresie, that doctrine is as a gangrene; but the persons teaching them are truly officers or members of that church, though synfull. But in Rome, the officers are ulcers, *not of the body*, in his account: so his example is not fit. Secondly, if they were by the Apostle delivered to Satan, as is probable by 1 Tim. 1. 20. then they and their followers were no true Christian church, but a synagogue of Satan, to be reckned among the

Antichrists,



Antichrists, 1<sup>st</sup> Job. 2. 18. 19. and so could not administer true Christian baptism, to their disciples.

Obj. Where he againe denyeth any calling to be in the church of Rome, and asketh, How God doth call in that church, let him ask it of such of his followers, as have heretofore been of the Priests and members of that church &c.

Ans. He againe wrongeth me (as too often,) saying that I deny any calling to be in that church: it never entred into my hart. I hold there is some calling in the churches of Turks and Jewes, much more, in false Christian churches. I denyed that God is there calling as in his church, which they plead for: that is, God hath not there his ordinary true ministers, but Antichrists hierarchie doth call the people from God. How be it, by some whom God raiseth up of ministers or people, his witnesses whom that church murdereth, Rev. 11. 3. 7. and by reading the scriptures and other writings, God calleth his people out of that Babylon. Witness the late Archbishop *Marcus Antonius de Dominis*, who \*testifieth, that with-  
 our perswasion counsel or advise of any man of what sort so ever; *In Consul. sue Profess.*  
 he was, by reading the scriptures and Fathers, drawn to mislike and forsake that Roman church. And thus among Turks, Jewes, heathens, I doubt not but God calleth some from them by the light of his word and spirit. Yea not onely in the church of Rome, but by it and the ministerie of it, God calleth his elect: for as the Apostles doctrine in the true church, was to the reprobates the *sa-*  
*1. Cor. 1. 19.*  
*vour* † of death unto death, which yet is no condemnation of the true church or ministerie therof: so some groundes of Christianitie, & doctrines in the false church, (by the false ministry, erected to destroy mens soules with heresies and idolatrie,) God, of his wisdom and goodnes, causeth them to turne unto the conversion and salvation of his chosen; which yet is no justification eyther of that church or ministerie. Let this answer once suffice, to all his repetitions. And to Mr. Iunius (on whom he so relyeth) I could oppose Mr. Calvin (man for man) who sayth, *We see the horrible confusion that is in Poperie: but yet there is not any doctrine to pluck men back to God: nay rather the doctrine which is there, doth draw them quite and cleane from him. And we see that the Devil hath gotten such footing there, that all is full of trumperie and illusions, and the living God is quite forsaken.* Sermon 31. on Deut. 5. 7.

Obj. \*What difference Mr. Iunius observed between the ministerie sim-  
 ply

\* Chr. plea  
 p. 195.

ply considered, and the hierarchie growen in that church upon it, himself could best have shewed. This here is evident, that in one respect he acknowledgeth the hierarchie to be an order or estate of apostasie in the church, an accident &c. in an other respect, he esteemeth the ministry of Gods holy things to be there, though exceedingly corrupted.

Ans. By such differences and distinctions mine opposite would cary us from the truerh, that I say not from common reason. For he granteth the church it self, the people, to be exceedingly corrupted, with most synfull and deep defection and apostasie; yet in another respect to be the temple, the people of God. Now we have the like for the Bishops and Priests, in one respect an order of apostasie, in an other, Gods ministerie. Wherefore then have we been led about with distinctions, of the ministerie or hierarchie, from the church, the one to be the Man of syn, the son of perdition, the other to be the Temple of God? The plaine way should have been thus, The Ministers and people of Rome, are in one respect an apostatical church, in an other a faithfull church; in one respect the synagogue of Satan; in an other, the Temple of God. But eyther my judgment faileth me, or Mr. Iunius driveth at an other matter; let men of understanding minde his writing.

Further I answer, by like distinction, we are to put difference between the Angels that synned, or synfull men, *simply considered* as Gods creatures, and the poyson of syn which as an accident is growen upon them: and this is true. But shall that their being Gods creatures, free them from damnation which that poyson, that accident syn hath brought upon them? No man of knowledge wil so say, Even so, the Man of syn, the Pope, hierarchie & people of the church of Rome, which are all in apostasie from the faith of Christ, and service of God; can not in that estate be judged heyres of salvation, (except God turne them againe to Christ,) for the scripture hath given sentence of their damnation, *2 Thes. 2. 3. 10. 11. 12.*

Against their bare affirmations to prove Rome on Gods behalf altogether a church, a company called of God with his calling by the Spirit, and the holy Scripture, &c. And, that God calleth her with his calling, by his Spirit and word, &c. I objected the Apostles testimony, God shall send them strong delusion, that they should beleieve lies, *2. Thess. 2. 11.* and this is verified by the manifold heresies, idolatries, wherewith the whole body of that Church is poysoned, And strong is the Lord God which wil con-

damne

downe her, Rev. 18.8. and with the spirit of his mouth he wil consume that lawlesse one, 2. Thess. 2.8.

Mine opposite replieth, † Might he not also thus conclude against † Chr. pleaed Judah in Apostasie, that God did not cal that Church, nor any in it, or by any of them in that estate, alleaging Ier. 5.30.31. & 6.28.29.30. Ezek. 13. & 14. ch. And againe. As if there were no difference to bee put between the Temple of God, and that lawlesse one, 2. Thet. 2.4.8. nor between the people of God, and Babylon, Rev. 18.4.8. &c.

Ans. I deny not all calling of God in her, as he accuseth me; to it I have before answered. His comparison I deny. In Iudah were the Lords prophets and priests: in Rome, none but the hierarchie, which they say is the Man of syn, no members but ulcers in the body. Let them shew me a Ieremie or Zephanie now in Rome, or a lawfull ministry of God therein; as was in Iudah, till the captivity, reckned by the holy Ghost, 1. Chron. 6.3.---15. Let them shew me a company that abstaineth from, and crieth out against their abominations in Rome, as was in Iudah and Ierusalem, Ezek. 9.4. or a basket of good figgs, which God acknowledged for his people, Ier. 24.2.5.6. Finally, they still plead for Rome, by the name of Ierusalem; when the holy Ghost calleth it Babylon, Rev. 17. & 18. chap. Such calling as was out of Babylon, I grant unto them. As for the Temple of God, I have before answered their plea from the same.

They pleaded the publick record of holy mariage, the scripture, and the ministerie, &c. I answered, the scripture sheweth no such mariage, but doth dispe her as an harlot, Rev. 17.1. Where is the record that Christ was ever married to the Beast that came up from the bottomlesse pit, Rev. 17.8. If her having the book of holy scripture in an unknown tongue, wickedly abused to maintain her whoredomes and abominations, and subjected to the interpretation of her \* Lord God the Pope, bee a record of that holy mariage: the Jewes, which have Moses and the Prophets read and expounded in their mother tongue, have better records &c.

Mine opposite sayth, The Scripture sheweth record of the mariage of that church, Rom. 1.7.8. & 7.4. & 16.19.

Ans. It is denied: for this is not that church, but an other harlot arisen since, falsely boasting to be the same. 2. That church consisted of officers and people, all joyntly married to Christ, Rom. 12. if this record will serve now for the people of Rome, it will serve also for the Bishop and ministerie of Rome, (the hierarchie) which they

\* So called,  
Extrav. in  
Ioan. 22. c.  
cum inter in  
glossa.



they confesse to be the Man of syn, 2. *Thes.* 2. the great Antichrist; so then the Scripture sheweth belike, that Christ and Antichrist have been married together. And seeing the mariage of Christ with his Church, is by *faith*, *Hos.* 2. 20. and the Pope hath still the same faith that the people hath, his mariage standeth as well as theirs. 3. The Scripture sheweth like mariage with the churches of Ephesus, Philippi, Thessalonica, and many other; which have revolted to Mahomet, as Rome hath to the Man of syn: so then we must account those Churches still married unto Christ, by the same record. But they will deny those churches to continue the mariage; so doe I this. Besides, if he had considered the scripture, *Rev.* 19. 7. 8. he might have seen a new mariage between Christ and his Church: which needed not have been, if the former mariage had continued undissolved, as he supposeth.

**Object.** Neither is it any thing that he sayth, God doth desire her as an harlot, *Rev.* 17. 1. For (besides that he putteth no difference between Babylon and the Church or Temple of God) what wil he say to Israel, yea to Judah also and Ierusalem: thinks he not that God desired them also as harlots? *Ier.* 3. 8. 11. with *Eesai.* 1. 21. &c. yet the scripture shewes record of their mariage with God, *Exod.* 19. 4. 5. 6. & *Ezek.* 16. 8. &c.

**Ans<sup>r</sup>.** What difference hee would make between the Whore of Babylon, *Rev.* 17. and the Church of Rome whom himselfe proclaimeth to be † a notorious harlot and idolatress, I cannot comprehend. Some that are dazeled, may think one thing to be two or three: I find in *Rev.* 17. but one notorious harlot Babylon; if they grant that she was never married to Christ, it is all that I desire. That Israel (the twelve tribes) was married to Christ, and after ten of them became an harlot, and \* was divorced, I grant: and so her adulterous sister Judah, after-ward. The same I acknowledge for the churches of Rome, Corinth, Ephesus, &c. But since they were divorced from Christ, and married to Mahomet, and Antichrist, there remaineth no more record of their former mariage, till they returne again to the Lord, out of Babylon unto Ierusalem the holy citie, which is prepared as a Bride, adorned for her husband, *Rev.* 21. 2.

Of my next words, mine opposite maketh a wonderment. But it exceedeth all (sayth † he) that he blusheth not to aske, where is the record that Christ was ever married to the beast that came up from the bottomlesse pit? *Rev.* 17. 8. To the beast! That Christ was ever married to the

† Chr. plea  
pag. 120.

\* *Ier.* 3. 8.

† Chr. plea  
pag. 196

Beast!

*Beast? Did Mr. Junius ever say so? Or thinks he that ever it entered into his thought? Did not Mr. Junius speak expressly of the Church? Will this man never learne to put difference between the Beast and the Church? between the Man of syn and the Temple of God? &c.*

*Ans.* It seemeth that his wonder made him to forget himselfe. Sayd he not even now, it was evident that Mr. Iunius in one respect acknowledged the Hierarchy to be an order or estate of apostasie in the Church; and in another respect he esteemed the ministry of Gods holy things to be there? So then, though the Hierarchy onely be the *Beast* (as mine opposite thinketh) and though in respect of the Apostasie it is not married to Christ, yet in respect as it is Gods ministerie, though corrupted, it is married to Christ. But behold how their doctrines are admirable to themselves. The ministers of the Church of Rome, are of the same religion, faith and holines with the people: the people hee will have to bee still married to Christ; but the ministers in no wise; he cannot endure to heare of it; especially when it cometh under the scripture names of the *Man of syn*, or the *Beast*. And where he asketh if I will never learn so put difference between the *Beast* and the *Church*, &c. I doe put difference, though not so great as he would have me: for the *Beast*, and the *whore* that rideth him, Rev. 17. though they differ, yet are they so neerly conjoynded, that if one be married to Christ, the other is also. But why doth he not reach from the scriptures what the *Beast* signifieth? I have learned from the Prophet Daniel, that a *Beast*, meaneth a *Kingdom*, Dan. 7. 23. and a kingdom by light of reason consisteth of King and subjects, of governours and people; and Mr. Iunius himselfe telleth us so, saying, \* *A kingdom is a multitude of men, gathered under one King.* As the Christian kingdom therefore consisteth of Christ, his ministers, and people: so doth the Antichristian, of Antichrist, his ministers and people. This *Beast* hath seven heads, and ten hornes, Rev. 17. 3. the ten hornes are sayd to be ten *Kings*, v. 12. (as in Dan. 7. 24. the ten hornes out of that kingdom, are ten *kings*): these kings are none of the hierarchy: wherefore the whole body of this beast containeth more then the Pope and his hierarchy. The *Lamb* against whom the *Beast* with his hornes fighteth, Rev. 17. 14. Mr. Iunius † expoundeth to be *Christ and his Church*: why may not we by like reason expound the *Beast* to bee Antichrist and his Church? Finally, the *Beast* (sayth Mr. Iunius \* himselfe) is the *Romane Empire*, made long agoe of cruell,

\* Animadv.  
in Bellar. d.  
eccles. milit-  
tante, l. 3. c.  
13. not 7.

† Annot. on  
Rev. 17. 14.  
† In. annot.  
on Rev. 11. 7.  
c. 17. 8.

*Annot. on Rev. 13. 12.* Ecclesiastical, the chief head whereof hee maketh the Pope to be. And the Beast of Rome (sayth † he) of a civil Empire, is made an ecclesiastical Hierarchie. The Whore he expoundeth "to be the spiritual Babylon, which is Rome: so then, by mine opposites plea, neither did Mr. Iunius say, neither ever entred into his thoughts, that the ecclesiastical Roman Empire since the Pope was head of it, or the hierarchy, was ever married unto Christ. As for the Whore, the Church which rideth this Beast, he calleth it the \* False-Christian Church over which *In Annot. Rev. 11. 1* Antichrist ruleth, and Antichrists Church: (which title mine opposite will not beare at my hand:) and that Antichristian Church which the Angel biddeth cast out, and measure it not, in Rev. 11. 12. *Annot. i- idem.* Mr. Iunius explaineth thus, † As if he should say, it belongeth nothing to thee to judge those which are without, 1. Cor. 5. 12. which be innumerable; look unto those of the household onely, or unto the house of the living God. Notwithstanding all this, Mr. Iohnson would needs measure it for the true Church, House, and Temple of God: so well doe Mr. Iunius and he accord together.

To a testimony which I alleaged out of D. Fulk, concerning the miserable blindnesse of people in Popery, (of which mine opposite sayth, he might have been better aduised,) hee to requite me, as he thinketh, \* alleageth a speech of Mr. Broughtons, who sayth, Millions of millions of Romes clients are saved: Brought. on Rev. 13. 18. p. 203.

*Chr. plea pag. 197.* *Answ.* Would he be content that Mr. Broughton should decide our controversie touching the Church of Rome? Thus then sayth that author in the same book; † The Popes clients are the taile of the great Dragon. \* Thence (from Rome) was the Rebellion to arise, Man of syn, Apollyon, &c. to set up, or depose states; and to have a people of his own frame, and to burne the true Temple of God. " The Popes power, driveth the Church, not to be seen for certaine hundreds of yeares. (The Pope †) wresteth al that is spoken of the true Church, into protection for his synagoge of Satans. \* Rome passeth al the enemies of the Church, in cruelty and idolatry. Pharaoh and Nebuchadnezzar were never so hardened. The prophane Casars did not so strictly hinder all use of Religion. Rome " hath farr passed the old Babel in idolatry. The Pope † followeth al heathen superstition, in name, staffe, apparel of Casars, and Temples, setting but a face of Christianity upon them. \* All their doctrine is such, that their Temples, Masse, and dayly profession in al things, is from the unclean spirit: " and their whole policie is a lye. † The Beast which is ascended out of Abyssos, that is, al his corporations, millions of millions,



millions, a papists, goe from their Abysses of black ignorance, unto Abysses Luk. 8. Whither the Devils shal come in their time to be tormented for ever & ever. These & sundry the like comendations doth the author alleaged give of the church of Rome, which mine opposite pleadeth for: and taking hold of a phrase, wresteth it for his purpose, from the mans meaning; who seemeth not to speak of the popish church, but of the ancient Christian; for these are \* there Mr. Broughtons words. *And for Julius the captaine, who was so careful for S. Paul, that for his sake the life of the prisoners were spared, Act. 27. God would not record this, but to save millions of millions of Romes clients for S. Paul: but for the unthankful to S. Paul, and forgers that Peter was at Rome, who never came neere it; he stil reserved Pilats holiness, that Popes selfe-murder should be the reward.* Was not here a testimony well alleaged? So in other places of his book, he quoteth Mr. Brightman, and others; whose writings directly crosse that which he pleadeth for in many things; as they that read the authors may see; and anone I will set downe their sayings. No marvell then if hee wrest my words, as where next he sayth, † that *that which the Apostle speaketh of the Man of* † Chr. plea  
*sin, and of them that perish, because they receive not the love of the truth, &c. 2. Thess. 2. 9. &c. P<sup>ag</sup>. 197.*  
 2. Thess. 2. 9. † apply (for exclusion from pardon and certain condemnation) to the whole Church of Rome, and so to all the members thereof, and that for all ages that either have been, are, or shalbe, ever since the Man of syn was seated there.

Ans<sup>er</sup>. I sayd no more but thus. God (if it were granted that he is the husband of this whore) hath promised her no pardon, but delivered her to Satan, to be seduced, deluded, damned, 2. Thess. 2. 9. 11. 12. I speak not here of those in Rome that have withstood her whoordoms, which have been many; nor of those, to whom at last God hath given repentance unto life, which I hope are moe; nor of other his elect: but of the whore in generall, whose damnation is shewed in Rev. 17. and 18. yea th'Apostle speaketh more particularly, \* *That they all might be damned, who beleve not the truth,* \* 2. Thess. 2. 12. *but had pleasure in unrighteousness.* Behold how hee sayth, they all: 12. which some evill minded man might urge against the Apostle, as mine opposite doth against me. But wise men know that the promises of life to the true Church pertain not to the reprobates that are in it: so the threatnings of death to the false Church, take not hold on Gods elect which are therein.

Object. *If this harlot the Church of Rome, was never Christs spouse,*

otherwise then all the world was by our first parents Adams and Noe: how hath she broken the covenant of wedlock if she never were in it? how can she be called a whore in respect of Christ, any more then the heathens, that never knew God in Christ? How can she be sayd to be in Apostasie? &c.

*Ans.* Of the state of the Gentiles I have spoken before; and proved them to have been all in the covenant of grace in Christ: from Gen. 9.9. &c. But they generally fell from God to idolatry, (which is whoredom) and apostasie: and were in time rejected of God: who renewed his covenant with one small nation of the Jewes, and yet saved his elect among the Gentiles also. So the Christian Churches planted by the Apostles, soon fell from God, and in time were rejected of God; some given over to Mohometisme, some to poperie. Yet God hath preserved his litle Church, fled into the wilderness, Rev. 12. and saved his elect also in false Churches. I compare these not with the Gentiles at this day, but with the Gentiles before Christs coming, whiles sacrificing was lawfull; as I am taught of God, Rev. 11. and 17. and 18. with the old Babylonians & Egyptians. In those times Tyrus was an harlot, Esa. 23. 16. Niniveh was an harlot, Nahum. 3. 4. and so other nations then by like equitie were harlots: and Rome likewise at this day. Who knoweth not, that a woman which is divorced from her husband, (as Israel was \* from God,) for whordome, and followeth that trade still; may still be called a harlot? I deny not, but in a large kind of speech, Rome at this day, may be sayd to have been once married to Christ, in respect of the Christian church that once was there: but so all the Gentiles were in respect of the covenant with Noe. Neither doubt I to say, that the Jewes even  
*Lev. 3.* now do goe a whoring from their God; for † Moles and the prophets so speake of them. yet actually there is now no covenant between God and them. The out-cries which he maketh unto the  
*Deut. 32.* Anabaptists to hearken, and to the Reformed Churches to hang downe their heads, &c. I omit, as the gall of bitternes which ran too fast out of his pen.

To prove them the same Church which was in Pauls time, hee  
*Chr. plea* \* citeth Moses prophesies of Israel, Deut. 32. which were the  
*2g. 198.* same people & their seed: wheras he should rather have looked on, 2. King. 17. 24.--34. and compared these with the men of Babylon, Cuthah, &c. that came and possessed the Lords land, and received some part of Israels religion with their owne old idolatrie:  
 for

for so I shewed the present estate of this Popish church. And the example of other churches that were in Corinth, Ephesus &c; looked upon at this day, will confirme it. + Animad. p. 103, 103

About my answer for the godly fathers of the Iewes, and wicked fathers of these Antichristians, which the holy Ghost maketh to be *Gentiles, Sodomites Egyptians &c.* Rev. 11.2.8.18. he sayth \* If? Chr. ple. mean this of the citie of Rome, I speak not to the point: if of the church of Rome; then he objecteth Ezek. 16.3. thy father was an Amorite &c. pag. 199.

Ans. His distinction between the citie and church of Rome, serveth him in no sted. It was true in Pauls time, when the citie was heathen, and a Christian church in it. But now the city is Christian Rome, the Empire is an ecclesiastical empire, as I shewed before from Mr. Iunius own grant.

The Amorites were not those fathers for whose sake the Iewes are loved: but Abraham Isaak and Iakob, out of whose loynes the Iewes naturally came. But this church of Rome now, is not the child of that primitive church, eyther in nature or in grace. In place she succedeth them, and so the Mahomerists in place succeed other Christian churches planted by th'Apostles. And in pretence she is the same Christian church; but as Satan in pretence is an Angel of light.

But the strangers (sayth he) that came to Israel, in times of singlerie or of apostasie, were of the church of Israel as well as the Iewes, though not of the same natural posteritie. 2 Chron. 15.9. & 30.25.5.6.7. Lev. 16.29. Num. 9.14.

Ans. But the strangers that wasted Israel, and dwelt by force in their land, though they were taught how they should fear the Lord, by a Priest, yet were not that church, of whom Moses wrote: 2 King. 17.24. 27.28. So the Gothes, Vandals, Saracens, &c which overcame Italie Spaine &c and dwelt there, though the priest of Rome taught them his religion, are not the ancient church, of whom Paul wrote. Besides, he hath streyned things too farr: for diverse Christians are at this day apostate and become Iewes: can we say of them, as Paul doth of the natural Iewes, *As touching the election, they are beloved for the Fathers, Rom. 11.28.* I understand that speech, of the Iewish nation in generall, not of particulars which perish through unbeleef; as also of the natural Iewes, (who refused the gospel for the time, and stil doe;) and not to concerne their proselytes, which they beget to their apostasie. For there is a special



cial regard to the Iewes, because they were *natural branches*, though now broken off; as th'Apostle sheweth *Rom. 11. 21. 24.*

Obj. *The many changes of the Romane state, and troubles by the Gothes, Vandals, &c: these specially concerne the Romane state touching the citie & Empire &c: whereas our question is onely of the church of Rome.*

Ans<sup>r</sup>. As the state of the Empire is changed, yet in some respect is the same, for the Beast was, and is not, and yet is, *Rev. 17. 18.* so is the church, and ministerie therof; it was, and is not, and yet is. A man may speak to the Bishop of Rome now, as Ezekiel did to the heathen king of Tyre, *Thou hast been in Eden the garden of God, &c. Ezek. 28. 13.* to weet in his predecessor Hiram, which had been a profelyte in the church of Israel, *2 Chron. 2.* as the Hebrewes R. D. Kimchi & Sol. Iarchi upon Ezek. 28. and some Christian writers doe expound it. So I may say to the Pope, Thou hast been a Christian Bishop, a starr in Christs right hand; because such was the Bishop of Rome in Paules time. But mine opposite himself holdeth the Pope and his hierarchie now to be the *Man of syn*, the *son of perdition*, and thought it most strange in me, that I should ask when ever Christ was married to that Beast. Now it is as strange, that hee pleadeth for the whore of Babylon, the Antichristian church. He would exclude the hierarchie or ministerie, because of their apostasie; I also for the same doe exclude the church; for the preists and people of Rome are of one faith and religion, if the one be cut off from Christ, so is the other. It can not be denyed but they all have the mark of the Beast upon them; for to take Mr. Iunius own exposition, The marke of the beast (sayth \* he) is their *Chrisme*, by which in their sacrament of Confirmation, they make servile unto themselves, the persons and doings of men &c. and as for the signe left by Christ, (of which Chap. 7. 3.) and the holy sacrament of Baptisme, they make void &c.

Obj. *He cannot shew that ever the church of Rome, ceased to be, since it was first planted, but it hath continued stil eyther in sinceritie or apostasie even to this day. Nor can he shew that the Lord hath yet put them out of his covenant, or given them a bill of divorce, or that they have left off to baptise in his name.*

Ans<sup>r</sup>. Neyther can he shew that the Ministerie ever ceased in that church, but hath stil continued eyther in synceritie or apostasie: or that the Lord put the ministers out of his covenant, or that they have left off to baptise in Christs name. Yet he now excludeth the

Annot. ex  
Rev. 13. 16.

the ministers from being Christs, he makes them *Antichrist*, the *Beast*, the *Man of sin*, the *son of perdition*, &c. and is offended that I should speak of their marriage with Christ. And Mr. Iunius maketh them *accidents*, *ulcers*, and no members of the body; as we have seen. 12. Neither can he shew that the churches of the Gentiles ceased to be after their first planting, Gen. 9. but continued still either in sincerity or apostasie, even till the Apostles time; and sacrificed still unto God, and in his name. Let him shew when old Babylon was divorced from God: and it wil as soon appeare that this new Babylon is divorced also.

*Object.* The Papists plead that Rome standeth not where it did on the seven hills: and the Pope sits on the other side the river, on the hill Vaticane, &c. In like sort is the answer for the church of Rome, and the changes in religion and state, &c.

*Ans.* Is this a fit comparison, the change of place, and the change of religion? If it be, then as a man going from England to India, is the same man still: so if hee goe from the religion in England, to the religion of the Indians, which is Paganisme, he is of the same religion that he was still. Or, to keep neerer the poynt in hand, the Bishop of Rome at this day, notwithstanding all changes of his faith and state since the Apostles time, is a true Christian Bishop still: then he is not Antichrist, the Man of syn spoken of in 2. Thess. 2. as mine opposite sayth he is.

*Object.* Many of those people that made the invasions, became Christians themselves, and so the Church was increased. Not to speak how the very catalogue of the Bishops of the Church of Rome giveth evidence against him. Or wil he say, that though there were Bishops of that Church, yet there was not a church whereof they were Bishops?

*Ans.* So, many of the Babylonians, Cuthims, &c. that invaded Israel, were taught the manner of the God of Israel, and feared the Lord, and had Priests of Israel, which sacrificed for them, 2. King. 17. 24. 25. 27. 32, 33. But what sayth the Scripture? Every one that is joynd (to Babylon) shal fall by the sword: their children also shal be dashed to peeces, &c. Esa. 13. 15. 16. And God will cut off from Babylon, name and remnant, son and nephew, Esa. 14. 22. The catalogue of Bishops (if it will doe him any pleasure) serveth for the Pope, the Man of syn, the great Antichrist, to prove him a true Christian Bishop, successor of Peter, (whom they falsely put the first in their catalogue;) Now he will not have the Hierarchy to be the church,

nor of the Church, but accidents, ulcers, gangrenes, and I know not how vile: but the people the church, that turned from paganism to the Pope, or fell with him from Christianity to popery, they are the Temple of God, the Church of Christ, in the covenant of grace. How great partialitie is this in men, to magnifie the people for their faith and religion, and to despise the Bishops and ministers, that are the chiefe teachers and maintainers of the same faith & religion, making them accidents, hang-bies, scabs, ulcers, gangrenes, and all that bad is. So his questions of the time when the Church ceased, are answered with the like, when the ministry ceased? Let the yeare be named when the true Christian ministry was abolished out of the church of Rome, and Antichrist the Man of syn come in the place: & I will answer, in the same year, the people that were fallen with him to the same idolatries, heresies, and to worship him as God in the Temple of God; ceased to be the true Christian Church, and became a synagogue of Antichrist.

**Object.** His esteeming of the state of the church of Rome in apostasie, to be but as the state of the Israelites, Edomites, and as Adonisedek with his Amorites and Jebusites in Jerusalem, is disproved and contradicted by himselfe, when he maketh them like Israel and Iudah in their apostasie, Animag. p. 84.

**Ans.** It is not contradicted by my selfe, neither can it be disproved by any. For my selfe, my words (in the place which hee quoreth) are these. She (the Church of Rome) fell into apostasie

*Thes. 2. 7* soon after Pauls time, for then the † mystery of iniquity did work, & many  
*Ioh. 2. 18* Antichrists were gone out whiles the Apostles lived. For which their apostasie (like Israels) when they would not repent (as Christ † threatened some that  
*ev. 2. 5.* were new fallen into such sins) the candlestick (the Church) was removed, the Church of Rome, as Paul † forewarned, for unbelief was cut off among others; and for a punishment of their apostasie, God delivered the East Churches into the hands of Mahomet, and the West Churches into the hands of that false horned Beast, Antichrist: even as Israel and Iudah of old for their like sins, were delivered into the hands of the Assyrians and Babylonians.

By which I shew, that as the Christians that fell to Mahometisme, ceased to be Gods true Churches: so they likewise that fell to Antichristianisme. He could not deny the first, nor disprove the latter: for Paul sayth of the Antichristians, God shal send them strong



*Resolution, that they should believe a lie; that they all might be damned, &c.*  
*2. Thess. 2. 11. 12.* For the Ismaelites and Edomites, they were Abrahams naturall seed: so can no man prove the Church of Rome at this day, or any one in it, to be the naturall seed of the Christians of Rome in Pauls time. The Ismaelites and Edomites were fallen from Abrahams faith: the Church of Rome at this day is much more fallen from the Apostles faith taught to the church of Rome by him. Whosoever will bring them both to the triall, it will soon appeare; but this triall mine opposite every where shunneth. Melchisedek was king of Ierusalem in Abrahams time, Gen. 14. and then none doubteth but there was a true church. Adonisedek was king of Ierusalem in Iosuahs time, Ios. 10. both kings, both of the same citie; by name, the one *King of justice*, the other *Lord of justice*, as pretending to be the successor of Melchisedek; and not more departed from his faith, then the Pope is from Pauls.

*Obj. Mr. Junius knew that there dwelt Jewes in Rome, who are not of the Church; and that the natural posterity of the Saints, may become Jewes, Turkes, Pagans; and sayth, the church may at length cease to be a church, when God ceaseth to call it back, and takes away the evidence of their holy marriage, that is, the holy Scripture out of the hand of the adulteresse.*

*Ans. So Mr. Junius knew that there dwelt Gentiles in Israel, who were not of the Church, Deut. 14. 21. But it is well, that neither dwelling in the place, nor being of the naturall posterity, is any sure prooffe that a people continueth a church. We must then have some other proof, namely continuance in the faith of Christ; which the church of Rome doth not, but is revolted to Antichrist and his infidelity. Where he maketh Gods ceasing to call it back, a signe of the churches ceasing: first, it is barely sayd, without prooffe. Secondly, it is obscure what calling back he meaneth. For take the thousand yeare after Christ, and see what calling back had Rome. Was it by her owne ministry or hierarchy? They were the *Man of syn*, the *ulcers* of the church, they called her further from God, but not back from syn. Extraordinary prophets at that time, I think there wil scarce be found any: but grant that there were; doth not God so call back the Jewes and Turkes at this day? Doe not some turn to Christianity, and perswade others to turne? Doe not some suffer death among the Turkes, for the truth? Doe not some write bookes now to the Jewes in their own*

tongue, to call them back unto God: yet are not the Iewes there-  
fore the church. God called back the Gentiles from their aposta-  
sie, by the Apostles preaching, Mark 16. 15. and before, he sent Jo-  
nah to the Ninivites, yea Iudah and Israel he scattered among  
the heathens, who called them back from idolatry, as Daniel did  
Dan 4. 27. \* Nebuchadnezzar, and Belshazzar. And the Gentiles seated neere  
75. 18. -- Canaan, had alwayes as much meanes to be called to the Lords  
† mountaine, by the Israelites trading with them, as the church of  
Dent. 33. Rome hath at this day. Besides the prophets that God raised up  
among the very Gentiles to call them from Idols unto God: as  
Sibylla, whose prophesies were famous among the heathen  
Greeks and Romans. But for taking the Scriptures out of the adul-  
teresses hand: if ever church had it, Rome hath had it. For the Scrip-  
tures were in a manner buried, kept in the closets of the hierar-  
chy, the people might not have them in their mother tongue, nor  
read them, on pain of death. Were the Scriptures ever so taken  
out of the Iewes hand? Nay they all have them, read and study  
them more then many Christians. And now that Bibles are prin-  
ted, and so common: how is it possible the Scriptures should bee  
taken out of any heretikes hands, otherwise then they have been  
from Rome? When God gave Israel \* the bill of divorce, did he take  
the Scriptures out of her hand? If not, (as in deed hee did not)  
then is not this a true rule, that an adulterous church is never di-  
vorced, nor ceaseth to be Christs church, till the Scriptures be ta-  
ken out of her hands. Mr. Iunius elsewhere hath written better,  
when speaking of some apostate churches of Christians, as *Mari-  
onists, Valentinians*, and others, of whom Hierom sayth, *They were not  
the Church of Christ, but the Synagogue of Antichrist*: he readily  
† granteth it, because they denied the fundamental Articles of the doctrine  
of faith. The like he granteth to Irenæus assertion, because (sayth  
\* he) he spake of heretikes and schismatikes which received not the truth in  
the foundation thereof. Now let us compare this with the former.  
Did God cease to call back those heretikes and schismatikes?  
Were there not many learned Doctors that disputed and wrote a-  
gainst them: by whose meanes God still called them to repen-  
tance? Or did God take the Scriptures out of those heretikes  
hands: when they from them and by them pleaded for their here-  
sies? Thus the rule which Mr. Iunius hath given us for the church  
of Rome, agreeth not with himself. And if those heretical churches  
were

Dan 4. 27.

75. 18. --

Dent. 33.

7.

1er. 3.

Animadv.

Bellarm.

Ecclef.

Iliu. l. 3. c. 4

et 9.

7 bid. c. 5.

10.

were not Christian, but Antichristian synagogues: then is the church of Rome much more, which worshipeth the greatest Antichrist, the man of syn, and denyeth the foundation of Christian religion, beleeving as the Pope beleeveeth, who either denyeth the Father and the Son, or els he is not the Antichrist, 1 Joh. 2. 22. And that the Apostle meaneth not onely of open and direct denyall, but of indirect, and denying in deed when by word he professeth Christ, Mr. Iunius himselfe, D. Whitakers, Mr. Brightman and others (that have answered Bellarmines 14. chap. de Rom. Pontif. l. 3.) doe soundly prove. Now as the Pope denyeth Christ, so doth the Whore of Babylon, the Romish church, holding the same heresies and idolatries: that if the Pope bee Antichrist, then is the church of Rome an Antichristian synagogue, and not the true church of Christ.

By this also mine opposites insuluration † against me, as if I † Chri. plea wrote errors and contradictions unreconcilable touching apostate churches, is taken away. For as I never denyed, but some apostate churches continued true churches, till the candlestick was removed for their impenitencie; so neither could he, nor can any truly deny, but some apostate churches are mere synagogues of Satan; as those Antichrists mentioned 1 Joh. 2. 19. & those heretical churches who Mr. Iunius himself denieth to be true Christian churches, because they retheyned not the foundation. And such by necessarie consequence, is the church of Rome at this day. But it is a needlesse and wearisome labour to follow mine opposite in his tautologies and repetitions of the same things againe and againe, to enlarge his work, besides his manifold reproches.

I sayd \* of this Romane church, *It is not the woman fled into the wilderness. Rev. 12. 14. but another woman is arise, reigning over the Kings of the earth, Rev. 17. 1. 18. &c.* \* Animadv. pag. 103.

What then, (sayth † he) difference is to be put between the inward parts of the Temple, and the outward; the parts measured, and the parts unmeasured, between Gods Temple, Altar, and worshippers therein, Rev. 11. 1. and the court of the Temple given to the Gentiles, and the holy city trode downe by them 42. moneths, v. 2. If it be not one of these, shall it therefore be none of them? If it be not the inward part of the Temple, wil it follow it is not the outward? &c. † Chri. plea pag. 103

Ans. He should have sayd, though he be not the company of worshippers of God, whom he measureth; yet may he be the



company of Gentiles that tread downe Gods courtes and ci-  
ty, whom he casteth out as unmeasured. But he leaveth the com-  
parison of persons, and runneth to things, Gods ordinances which  
he abuseth. Of that Scripture, *Rev. 11.* we have spoken \* before.  
Of these two women in *Rev. 12.* and *17.* the Scriptures are so  
plaine, that none of good understanding can mistake the one for  
the other; or (as this man doth) make the one a part of the other,  
as if both put together, should make one Temple, one woman, one  
Church. When the one persecuted, flieth from the Serpent or dra-  
gon, the other in the Dragons throne persecuteth, reigneth, tri-  
umpheth; abusing and treading under foot Gods ordinances  
which belong to the persecuted woman; as the Babylonians a-  
bused the vessels of Gods sanctuary, † burned and trode down the  
holy citie, the place of the womans assembly.

His question, *When was the time that the woman fled into the wilder-  
ness?* is nothing to the purpose. For whensoever she fled, seeing  
this other woman is not she; but the foolish woman which opposeth  
her selfe and her doctrines unto Wisdom, (as in *Prov. 9. 13. 14. 15.*  
*1. 2. &c.*) men should know, that the dead are with her, and her  
\* guests are in the depths of hell.

He againe injurieth me, when he sayth † *I here make the church  
of Rome (she that now is) to be also the court of Gods Temple, and holy ci-  
ty.* I make her to be the company of Gentiles (like the Babylonians  
of old) that tread down the holy citie; and it is hee that speaketh  
in *M. Sm. language*, whiles he maketh the *Jewes* (not the Babyloni-  
ans) to be the types of these Antichristians, as we have formerly  
heard. And it is his continuall fallacie in reasoning, when speech  
is of the persons, to flie to the things and ordinances typed by  
those holy places; as if Ierusalem because it was alwayes the holy  
citie, even when it was ruined; could give holines to the prophane  
Gentiles, that burned and trode it down.

I sayd, *The heathens in their Altars, Temples, Sacrifices, had the divine  
things of God among them, as wel, if not better then hath the Man of Syn  
and his worshipers, in their sacrifice of the Mass, and other manifold ido-  
luries.*

He replieth: *Why sayest he not, then, hath the church of Rome in her  
baptisme, and other divine things of God among them, though corrupted?*

Ans. Behold here againe a plaine conversation. I compare  
the sacrifices of the Gentiles with the sacrifice of the Anti-  
christians:

\* Page 12,

&c.

† 2 King. 25.

Psa 79. 1.

\* vers. 18.

† Chr. plea

pag. 205.

christians: he shunneeth this, and would have me speak of their baptism. As if the Lords Supper were not as holy as Baptisme. But he is a frayd once to meddle with the Lords supper in Rome, (as we have seen before,) and wil have me write what he thinks good, when the reason which I bring is too hard for him. And yet he knoweth, that elsewhere I speak as much of their baptism. But thus he would here evade. So I speaking of the *Man of syn* (which in his own understanding is the *hierarchie*;) and of his *worshippers*, the popish multitude, he tells me *Mr. Iunius* speaketh of the church of Rome, and distinguisheth between it, and the *Man of syn* with his *hierarchie*. As if I also did not speak of that church, when I mention the *worshippers* of the man of syn: which whiles he (by *Mr. Iunius* help,) would prove to be Christs true church in his covenant of grace, contrary to th' Apostle who sheweth them to be in the state of damnation, *2 Thes. 2.* he is forced to give ground, answereth not my reason touching the Gentiles; but presently flieth to his wonted shelter, of *Judah and Israel*. Not regarding the instruction of the holy Ghost, who throughout the book of Revelation, mentioneth not the Israelites, but as the sealed of God, and kept from Antichrists abominations, *Rev. 7.* and for the Popish multitude, they are called *Gentiles, Sodom, Egypt, Babylon. Rev. 11. & 17.* with which when mine opposite is pressed, he flieth to *Judah and Israel* for an answer, as we every where have seen.

For the Church of Rome to be the *Mother of Christians*; feigned to be like the true Mother, sick, swollen with the dropsie \* *Chr. plea* &c. wherein he\*chargeth me not to answer or confute *Mr. Iunius*; I pag. 106. have doen both: shewing by evidence of the scripture, *Rev. 17.* with *Rev. 12.* that she is not the true mother, *Jerusalem*; but the whore of *Babylon*, not sick onely, but dead in her synns *Rev. 20. 5.* with *Ephes. 2. 1.* And *Mr. Iunius* himself † calleth her, the *Pseudo-christian* † *In his an-* (or falsely-named Christian) church. † *not an Rev.* 11.

Mine opposite, (after that he hath againe according to his wont fled to *Judah and Israel*;) replieth to *Rev. 20.* And first, He referreth us to his answer unto the like spoken before of *Israel*. \* *Chr. plea* pag. 207.

Ans. There he laboured to prove it not death in syn, but death civilly, by overthrow of their estate. But that (say I) though it were true of *Israel*, cannot be the meaning here: for this speaketh of their estate, whiles Antichrist the Beast and his kingdom li- veth reigneth and triumpheth, killing the saints, *Rev. 20. 4. 5.* To that

that he and his church is not dead civilly, that is, his kingdom is not overthrowen all this while. Secondly God speaketh here of such a death, as is opposed to the first resurrection, ver. 5. but the first resurrection is from syn, Coloss. 2. 13. & 3. 1. and it is here sayd to be such, as they that have part therein, the second death hath no power on such, Rev. 20. 6. but if it be but a rising from civil death, or destruction of an outward state, they should not by it be freed from the second death, which is due to such onely as rise not from death of syn. So this his answer is impertinent. Besides, even Mr. Iunius himself \* expoundeth it of them that lye dead in syn.

Anot. on  
Rev. 20. 5.

2. If this death (sayth he) be, as some think, the apostasie spoken of 2. Thes. 2. 3. we must then remember withall, that this apostasie is in the Temple of God, ver. 4. like as there was apostasie in Iudah and Israel heretofore; and that difference is to be put between Gods Temple, and the apostasie it self.

¶

Ans. I have shewed, that this death (Mr. Iunius also assenting) must needs here be understood of death in syn, or in Apostasie, if so he wil have it named. Whereas after his manner he compareth it with th'Apostasie of Iudah and Israel, the holy Ghost (as we have heard) compareth it with Babylon, Rev. 17. But if he grant the apostasie in Israel, was death in syn, it wil help him nothing: for what people soever is dead in syn, they are not actually Gods visible church, til they be rayled in Christ. I grant him a difference between Gods Temple and the Apostasie: for if by the Temple he mean the people of God free from apostasie, such in deed are not dead: but the people of Rome now are in apostasie, and have been long; and by the sentence of God, are dead in syn and apostasie; therefore they are not those "living stones, built up to a spiritual house (on Christ the living stone) an holy Priesthood, to offer up spiritual sacrifices; and \* for an habitation of God through the Spirit: but they are dead stones built upon Antichrist.

† Row. 8. 8. -  
11.

1 Pet. 2. 4.  
5.

\* Ephes. 2.  
21. 22.

3. Moreover (sayth he) the dead here spoken of, live againe, and reigne with Christ after the finishing of 1000. yeares, Rev. 20. 5. Whereas he speaketh of the Church of Rome, as being long since damned and dead for ever: so this Scripture will be found to be against himselfe.

Ans. The words of the Scripture are these, But the rest of the dead lived not againe, until the thousand yeares were finished: this is the first resurrection, Rev. 20. 5. How maketh this against me? Doth it not shew they were dead, the 1000. yeares of the Beasts reigne? yet he would



would have them not dead, but sick and diseased. And how notoriously doth he wrong me, as if I made the church of Rome *dead and dead for ever*, that is, as if there could be no mercie shewed to the papists, for repentance and turning to the Lord. They are only the reprobate multitude which are damned and dead for ever. Many of that church, yea even of the hierarchie, (whom my opposite holdeth to bee the *Man of syn, the sin of perdition*) being dead in their sins, God hath in mercie revived and raised with Christ as he did in the churches of the Gentiles, *Eph. 2. 1. Coloss. 2. 12*. But such as are not raised from the death of Antichrist, and quickned by Christ, they perish for ever. And wee speake of that Church now remaining in her synfull death: unto which so continuing, no salvation is promised, but assured destruction threatened, *Thi. 2. Rev. 18. 9. 10. 11*. Thus we see, how notwithstanding all his turning and winding, and backing his error with learned mens names, these *Gentiles* the church of Antichrist, and worshippers of the Man of syn, are by the sentence of God dead in sins, as were the *Gentiles* before Christ gave them life. That such of them as the Lord shall in mercie raise up out of the grave of poperie shall escape the second death: the rest, doe remain under Gods wrath, dead in syn and shall die in torment.

In the end, to that which I shewed of that whores death otherwise, and of her burning with fire, *Rev. 18. 7. 8*, and of the joy which the heavenly multitude shall have at her destruction, *Rev. 18. 10. & 19. 1. 2. 3*, mine opposite seemeth to assent, referring it to the *(city resembled)* (as he sayth) by *Babylon, and Babels destruction* that was of old, *Rev. 18. with Ier. 50. & 51*. Thus the truth hath wrung out at last an acknowledgement from him, as the feare and light of his conscience made him acknowledge at the first. For he began with the Church of Rome thus, *I acknowledging it to be fallen into most sinful and deep defection and apostasy, and so to be a notorious harlot and idolatress*. This notorious harlot, the holy Ghost calleth *Babylon* the great mother of harlots and abominations of the earth, *Rev. 17. 5*. which is meant of the *see Rome*, v. 18, but of an ecclesiastical state, such as is in that cite at this day. And that *Babylon* or church it is, whose destruction is threatened in *Rev. 18*, and for which there shall bee joy, and singing Alleluiah, for that God hath judged the great whore, which did corrupt the earth with her fornication, and shed the blood of his servants, *Rev. 19. 1. 2. 3. &c*. For the destruction of

† *Rev. 11.*\* *Ephes. 2.*† *Chr. pleas*  
p48:120

this

Page. 208. this great whore (which in deed is no other then the Church of Rome) mine opposit<sup>e</sup> † sayth with me, they shall be so farr from mourning at her funerals, as they shall rejoyce with the heavenly multitude, and sing Hallelujah, when the Lord hath given Sodoms judgement on her, and i bry for her smoke rise up for evermore. Rev. 19. 1. 2. 3. Of his own mouth now let him be judged; with what truth, equity, conscience, he hath pleaded for the church of Rome: to bee the Temple of God; the church of God, in his covenant of grace, and to have his baptisme the seale of his covenant, even in that adulterous and most frowfull estate wherein she standeth at this day under her Pastor Antichrist, whom she honoureth and worshipeth, belceving his lies, serving his idols, and trusting to merit heaven by the wicked works which that Man of syn hath taught her. But (that God, for a reward of his popish error in advancing the Ministers above the church, and the pastor above his fellow ministers, gave him over to this second error) who would have thought that a man of understanding would so bitterly have inveighed against me, for denying her to be Christs true Church; and that he would for defense of such a notorious harlot, have forsaken and written against his own former good testimony, which hee witnessed against her? Gods counsels are unsearchable. and let all that feare him, heare what the Spirit sayth unto us; *Hearken unto me now therefore o ye children, and attend to the words of my mouth. Let not thine heart decline to her wayes, goe not astray in her paths. For shee hath cast downe many wounded: yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.* Prov. 7. 24. 27.

## Of other Writers.

Animadv.  
105.

**T**O his citations of Polanus, Reckerman, &c. I answered, † That diverse men were mistaken in judging of that rotten Church (of Rome) which would help these our opposites nothing, who have seen and acknowledged better, and now goe back. And I instanced sundry others contrary minded, as Mr. Cartwright, Mr. Perkins, D. Fulk, D. Willet. Mr. Bale, all our country men, who deny the church of Rome to be the true Church of Christ.

Chr. plea  
ag. 208;

Mine opposit<sup>e</sup> replieth, \* that I say in particular of Polanus, that he was mistaken, and in this, for that he sayd that Antichrist must sit in the Temple of God, not Jewish or at Jerusalem, but Christian, &c.

wherein, as his manner is, he drepraverh both my words and meaning. For I never dreamt that Antichrist should sit in the Iewish Temple at Ierusalem; but in the Christian Church falsely so called, as Mr. Iunius nameth it in *Annot. on Rev. 11*. But Polanus pleadeth otherwise for the church of Rome, as mine opposite hath set down his words, *Chr. pleas. 212*. And in that, I iudge he was mistaken, and not I onely, but many moe with me, men of greater learning, and before me; though mine opposite leaveth it with this reproch, † *I hat all (in my judgement) are mistaken hereabouts, but my selfe* † *Chr. pleas. 229.*  
*and my followers.*

And presently after, to that which I alleaged from Mr. Cartwright, Perkins, &c. he wiltheth they had written more advisedly, and more soundly. And why? even for his former often refuted reasons, of the Temple of God, and Baptisme in that church; wherein he doth but beg the question, and answereth not them. For I named to him Mr. Perkins reasons, that the Papists doctrine doth raise the very foundation of Religion; and his 4. arguments in a treatise for that purpose. Now to these he answereth not one word. But the Temple of God, the Temple of God, and Antichrist must sit in the Temple of God; and Martyres out of the Church of Rome; and where else, had they their baptisme? these are his common bucklers. To which I have answered before.

And now, that the Reader may further see, how not I onely, but many before me, even such as he nameth in his book for him, (as D. Whitakers, Mr. Broughton, Mr. Brightman, and others) are directed against him, I will set down their testimonies.

What Mr. Bale, Mr. Cartwright, D. Fulk, M. Perkins, and D. Willet have written, I have shewed heretofore; and them hee regardeth not.

Whereas Bellarmine would conclude from the protestants graunt, that the church of Rome is Christs true Church, because it is the Temple of God, 2. Thess. 2. D. Whitakers giveth sundry answers, the two first are these. 1. It may be called the church wherein Antichrist sitteth, because it was the true church of Christ before, not because now it is; &c. So Esaias sayth, the faithful citie was become an harlot, *Esa. 1. 21*, where he calleth Ierusalem the faithful citie, because it had been faithful before: so we say, the Temple of God is the seat of Antichrist, that is, that which of old was the Temple of God. 2. The Church of Rome taketh to it selfe the name & title of the true Church, and in the opinion

\* Whitak.  
 controv. 4.  
 An papa  
 Antichr.  
 c. 3.



of our adversaries is the true Church. It was a monstrous thing, of old to deny this, neither was it denied but of a very few, who straight way when they were known, were killed: notwithstanding it was not the true Church, but the Whore of Babylon &c. These answers when I gave, mine opposite could by no means endure at my hand.

Whitaker-  
ibid.

The same author sayth † a little before. Now let us see whether the Bishop of Rome hath departed from Christ, and from the faith: so that the Church of Rome now, retaineth not the form of the Apostles doctrine. Surely that is evident by all the heads of doctrine, which are in controversy between us and them. That Church succeedeth the Apostles in deed, but so is a den of thieves doe the house of God, and as an harlot doth the faithful true. &c. And after \* But the Pope, sayth Bellarmine honoureth one true God, the Father, Son and holy Ghost. † answer, hee honoureth him not, but blasphemeth him. He doth, I confess, as Atheists are wont to do, which wil not openly deny God, but in hart and workes they deny him: so the Pope signeth and proclaimeth that he honoureth the trinity, but in deed he doth not for him. For he that honoureth not the Son, honoureth not the Father, or the holy Ghost, but the Pope honoureth not the Son, for he corrupteth his doctrine, &c. Again, touching that particular † before handled, whether by Babylon in Rev. 17. be meant the Citie or the Church of Rome, Mr. Whitaker sayth, \* Whereas the adversary affirmeth, that it is not the Church of Rome which is called Babylon, but the citie, such as it was under the Emperours, it is false. For it is certain, that Rome is by Iohn in the Revelation, called Babylon, because of that Church which should be at Rome. For mention is made thereof of the false Prophet, as also of the Whore, which by her allurements should bewitch the whole world. These things cannot be understood but of the Church, and are necessarily to be referred unto Antichrist.

pag. 40.  
c.

Cont. 4. q.  
c. 2. l. 1.

Mr. Brightman in his book of the Revelation, expoundeth the Gentiles in Rev. 11. 2. to be the christians that are so in name only. On Rev. 13. 8. he saith, The holy Ghost doth cry openly, that all they do wholly leppard and cast away their salvation, that are subject to the Pope of Rome, if so be that they depart out of this life without repentance. And again, This Beast is worshipped of all Reprobates, with whom while thou conspirest in thy worship, who shal separate thee from the state of reprobates? He doth not therefore break off unity, who departeth from the synagogue of Rome: but he purchaseth unavoidable destruction to himselfe, who cleaveth unioin, without repentance.

These and the like things sayth Mr. Brightman, one whose name mine opposite † useth to grace his erroneous cause by.

Broughtons

Broughtons testimony we have heard before.

Mr. Dudley Fenner in his Theologie, writeth thus; \* Antichrist <sup>Lib. 9. c. 15.</sup> is the head of the universal apostasie that should come, 1. Ioh. 2. 18. Ioh. 4. 2. 2. Thesl. 2. 4. 5. 6. Whereupon his church is by a Synecdoche called Antichrist, 1. Ioh. 4. 3. & 2. 18. as the true Church (is called Christ) 1. Cor. 12. 12. The Antichristian church, compared to a Beast, is the apostatical church, but counterfeiting the vizar of the true, which representeth the lively image of the Roman monarchie formerly doene away, and of the government, power, amplitude & seat thereof amongst all peoples; 2 Thesl. 2. 4. 5. 6. 8. Revel. 11. 7. 8. & 13. 3. 11. 12. -- 18. Antichrist, or the False prophet is the head of the Antichristian church, the mediator between it and the Dragon; Rev. 16. 13. & 13. 4. 11. 12. This Antichrist is an Opposer, for to defend the foresayd departing away fro the truth of Christ, (2 Thesl. 2. 4. compared as touching the phrase with Dan. 8. 11.) and an Exalter of himself; first that he may lift up himself against all that is called God, or that is worshiped; that is, against all powers and majesties, both earthly & heavenly. 2 Thesl. 2. 9. Dan. 8. 11. 26. Secondly, that placing his seat in the church in name called Gods, he may shew himself as God, that is, arrogate to himself the divine power, and absolute dominion of Christ: Esai. 31. 1. 2, 2 Thesl. 2. 4. Dan. 8. 25.

Napier, (the Noble of Scotland) expounding the Revelation, sayth, † But as for the outward and visible face of the pretended church, it must be rejected from God, and no care, measure nor account had by him thereof; because it must be given over to Antichristian and idolatrous people, who shal subdue his holy church and spiritual Jerusalem, and tread it under foot 1260. yeres. \* Gods true church and spouse, was chased away and remained invisible and solitarie, among certaine private persons, predestinate & elect of God. † But the rest of the people that lay dead in Antichristian errors, arose not therefrom to embrace the word of life, til &c. <sup>† Paraph. p. Revel. 11. 2.</sup> <sup>\* Paraph. on Rev. 12. 5.</sup> <sup>† Paraph. on Rev. 20. 5.</sup> <sup>¶ Ibid. hist</sup>

"But the rest, I mean the whole outward visible church, lay wholly dead and corrupt with papistical errors."

Of the

*Of the Baptisme in the Church  
of Rome.*

**A**lthough the former things against the Church of Rome, be ynough to disprove her baptisme, which is ordained of God onely for his Church, and those in his covenant, out of which Rome is gone : yet because mine opposite urgeth some speciall reasons against mee, for the same, I will also briefly answer them.

About this poynt, he hath nine reasons; in his *Christian plea*, pag. 27---30.

1. The first, which is against the repeating of Baptisme againe; I grant him : neither doe I hold it needfull or lawfull to repeate againe the baptisme received in false churches.

2. The second, being for the same purpose, I likewise grant. As also, *that there is one baptisme, as there was one circumcision* : which plea of his, I would have noted, because of his contrary reasoning afterward. Likewise his example from Israel, whose circumcision was not repeated; I hold very fit. But let the Reader observe, how the Scriptures by him brought to prove it, are 2. *Chron. 30.* chap. & *Exr. 6. 19. 20. 21.* of which the first was before the captivity, the other after.

3. The third, that the covenant of grace is everlasting, is also true: but should have this addition, taught of the holy Ghost, *To such as keep his covenant, & that remember his commandements to do them: Psal. 103. 17. 18.* For, if we deny him, he also wil deny us, 2. *Tim. 2. 12.* That God hath regard to his covenant in Apostaticall churches and estate, is also true : but barely by him set down, without shewing how. That Moses teacheth us in *Levit. 26.* namely, that the Israelites for their apostasie and forsaking of God, † should be chastised; and if they would not amend, they should at last be \* scattered among the heathen, and “ perish among them : and they that are left, † if they confesse their iniquity, and the iniquity of their fathers; and if their \* uncircumcised hearts be humbled, &c. “ then God will remember his covenant with Iakob, and † will not cast them away, nor abhorr them, to destroy them utterly, to breake his covenant with them; but \* will for their sakes remember the covenant of their ancestors.

4. The fourth, of Christs dying once, and our being once baptised :



baptised: I also grant,

5. The first, that the Church of Rome was espoused to Christ, and had his baptisme in the Apostles dayes: is true. But where he addeth, that she hath ever since retained it, with other grounds of Christian religion; there he goeth too farr. For many grounds of Christian religion she hath forsaken: as all that are not Papists will acknowledge. Wherefore he addeth a qualification, *either for faith, or order, or both, in whole or in part*. This is so large as will bring in, not onely the heathens of old, but all the old condemned heretickes in the Apostles dayes and after, yea even the very Jewes and Turkes at this day. For *in part* they retain the grounds of Christian religion. It is a ground of Christian religion to beleve that there is one God: and that the very Devils (as the Apostle sayth) doe beleve, Iam. 2. 19. But not to goe so farr, as I grant him that the Papists in baptisme retain Christs ordinance *in whole or in part*; so he cannot deny, but also in the Lords Supper (now turned to an abominable idolatrous Masse,) they reteyn Christs ordinance *in whole or in part*; and so in other their abominations. The Pope himselfe, the great Antichrist, the son of perdition, reteyneth Christian religion *in part*. The image of God wherein he made man at the first, Gen. 1. 26. remaineth in all men still *in part*, as the Scriptures testifie, Gen. 9. 6. Iam. 3. 9. Wherefore if the reteyning of things *in part*, holdeth men still in the state of grace and salvation: who then shall be damned? What a wide gate is here opened into the kingdom of heaven, that if men reteyn Christian religion, *either for faith or order, or both, in whole or in part*, they remain still in the church and covenant of grace: which is quite contrary to the doctrine of Christ, and of his Apostles, Math. 7. 13. 14. 22. 23. 1 Cor. 6. 9. 10. Gal. 5. 19. 20. 21.

6. His sixth reason, from the Iesuites profession made in their Rhemes Testament &c. I have before answered; it being in his second argument made for the church of Rome. And that which he addeth of their *baptising with water in the name of the Father &c.* is of no more weight to iustifie their baptisme, then the like elements of bread and wine, and the words of Christs institution *This is my body &c.* are to iustifie the Popish Masse to be the true supper of our Lord. Of which Mals, (to omit that which many others have written of the abomination of it) Mr. Calvin\* sayth thus, *The Masse itself is a renouncing of the death of Iesus Christ, and a sacrifice forged by Satan* \* In his sermon against idolatry, on Psal. 16. 4.

Satan, utterly to abolish the sacrament of the Supper. His seventh reason, that Iewes and Pagans are turned to the popish Christian faith; was also refuted in answer to his second reason brought for the church of Rome. The conclusion, that they needeth no repealing of baptisme; as there was none of circumcision; is granted, and by me never denied. Likewise his eight reason, that God hath his people in the Romish Babylon, Rev. 18. 4. under his covenant of grace, is before answered. But he should have proved (if he could) that Babylon is self (which is the church of Rome) is under the covenant of grace; that I deny, the holy Ghost shewing in Rev. 17. & 18. ch. that she is under wrath, and destruction. He sayth, the children of this church should plead with their mother (as the Prophet taught and dealt with Israel of old, Hos. 2. 2. & 3. 1. & 4. 1. 2. 12. &c.) that she take away her fornications out of her sight &c. It is true, so they should: but why doth this man diminish from the word of God? For the Prophets words are, *Plead with your mother, plead; for she is not my wife, neither am I her husband; let her therefore put away her whoredoms &c.* Hos. 2. 2. Thus doe I plead against this mother church of Rome; but my opposite blameth me, and pleadeth for her, she is the wife of Christ, and not divorced; as before we have heard. Baptisme (sayth he) is one of her adulteries, but of Christs ordinances. True, so is the Lords supper, so is excommunication, not of her adulteries; but of Christs ordinances; and we reteyn them from Christ. But that whorish church hath corrupted and adulterated all these and other ordinances of Christ, & turned them to abominable idolatries and lyes, for which we also plead against her; and her synfull abuse of these divine ordinances, shall not justify, but the more condemne her.

9. To his ninth and last reason, if baptisme be renounced, then also the articles of faith, the Scriptures, and translations: likewise marriages dissolved, &c. I answer. Farr be it, that we should renounce any good thing which the church of Rome abuseth; any more then Paul renounced the true God, whom the Athenians ignorantly worshipped. Whatsoever is of divine institution among Papists, Iewes, Turks or heathens, we renounce it not; but their profanation and abuse of holy things, we doe renounce. Neither can we justify their estate, or any holy thing in their synfull abuse of it; though we put difference between the things, which in their own nature are good, and the persons which are evil. Thus we may

See how weak and without edge his reasons are to justify the baptism in the church of Rome, to be in their use of it the true scale of Gods covenant of grace in Christ unto them.

Next this, he setteth himselfe to answer objections, † The first † Chr. plea wherof he maketh this. *But \* the baptism had in the Church of Rome, pag. 30. is not true baptism: but an idol, and lying signe; a detestable and cursed sacrament; a fiction and not true Christian baptism; "no better then when we wash our owne face with water dayly. &c.* *The Anabaptists. H. A. Anadv. p. 61*

*Ans.* That it is not true baptism, I constantly affirme: so did Mr. Iohnson † himselfe, whiles he stood in, and wrote for the truth. That the Papists have turned baptism into an idoll: I have also formerly \* proved; and wil mainrain, against his answers. That therefore it is detestable and cursed unto them; through their abuse of it; doth necessarily follow: for *the sacrifice of the wicked is an abominatio to the Lord, Pro. 15. 8.* That it should be no better then the dayly washing of our face; is wrongfully imputed to us; and Mr. Cl. whom hee citeth in his margine, professeth to hold no such thing. For our dayly washing, is no religious action, nor sacrament at all; but baptism by hereticks and apostates, is a religious action after their manner, and a false sacrament, *therefore neither true, neither yet none at all;* as our opposite with us once professed. *Apolog. p. 110.* In sted of proving it true baptism, hee bringeth reasons to shew, that if it were an idol and lying signe, it ought to be renounced, and another received. This he knoweth the Anabaptists doe practise: so it is no conviction of them all. But he bendeth his force now against us, and leaveth them. Let us try what he sayth.

1. *Because (sayth he) idols and lying signes and fictions are not of God, but of the Devil, who is a liar, and father thereof. Ioh. 8. 44. Rom. 3. 4.*

*Ans.* I grant that which he sayth: but he concludeth not the question. Idols so farr as they are idols and lies; are wholly of the Divill, and so farr forth to be renounced. But some idols and lies, are made of Gods true ordinances, and of his good creatures; as Paul sayth of the Gentiles, that *they changed the truth of God into a lie, and worshiped and served the creature, Rom. 1. 25.* Here the Gentiles lie, is to be doen away, and their idolatry renounced: but the truth of God is to be reteined, and a holy use of the good creature may be had, which they abused. So wee have renounced the popish idolatry and lies which they have brought upon Gods sacraments; but the truth we reteyne.



2. *An idol, or such a baptisme as is no more then a dayly washing of our faces, cannot be the signe and seale of Gods true and everlasting covenant, &c.*

*Ans.* I grant it : and from his own words conclude against him; Baptisme in the Church of Rome is formerly proved to be an idoll : because they give to the creature and work of mans hands, that honour which is due unto Christ onely. Therefore it cannot bee a signe and seale of Gods everlasting covenant; by his owne grant. As for us, we reteyne no idoll, but Gods truth onely, as before I shewed.

3. *The signe in a Sacrament is that which is outward and visible, which in baptisme is washing with water in the name of the Lord. If this be a fiction and lying signe, in the churches aforesayd, then is it not the Lords : and they there baptised have not then the outward visible signe, which the Lord ordained to be had of his people, and therefore are bound to get it unto them, where it may be had, Rom. 4. 11. & 6. 3. 4. Act. 10. 47. 48. &c.*

*Ans.* 1. The first part of his reason is unperfectly set down: for *washing with water* is a signe of the washing away of sinns, by and in Gods institution onely; by which institution it is to bee ministred to none but the faithfull and their seed, Act. 8. 36. 37. & 2. 38. 39. If it be not ministred according to this ordinance of God, it is not the signe of his grace in that abuse, though it be the thing which God in the right use hath appoynted for a signe. 2. Hee would deceive his reader, as if we held washing should be with any other creature then water, or in any other name then the Lords. These things wee know are in themselves the true ordinances of Christ; but by Antichrist turned to a lye, whiles hee falsly applyeth them to his adulterous synagogue, which Christ hath given to his Church onely; and whiles hee idolatrously giveth that grace to the work of his sacrilegious priests, which is peculiar to Christ and his blood. It is the true signe of the covenant of Christ which is by Antichrist turned to a lye : and if we should devise to our selves any other signe, we should be lyars like him : who hath devised, creame, spittle, and other like elements, synfully joyned with his baptisme.

4. *That also is to be doen without delay, seeing the neglect of baptisme is sin, and no unbaptised may eat of the Lords Supper, &c.*

*Ans.* It is true : and so we, if we had not been baptised with water, &c. would doe it without delay. But hee triflith, insisting

upon the outward element, which he knoweth we had : and leaveth the main thing, the relation to the covenant of grace, which we had not in that Antichristian synagogue.

5. *If any reteyne an idol baptisme, &c. and presume to come to the Lords table, they eat judgement to themselves.*

*Ans.* We reteyne no idoll baptisme : but have put away the idoll, and the lye : and reteyne the truth onely, as before is shewed. The same we answer to his sixth reason, which is but a repetition and enlargement of his former, as is his manner.

7. *Neither can it be thought that repentance (which still they speak of) should ever make a lye to be a truth, and idol to be Gods ordinance, &c. For though repentance findeth mercy with God for a lye, yet a lye is a lye still, and an idol vanity. Zach. 10. 2. Jer. 10. 8. Ioh. 8. 44. & 14. 6. & 17. 17. with 2. Cor. 6. 14. 15. 16.*

*Ans.* It is true, of such idols and lies as the Scriptures which he citeth speaketh of, but there are other idols and lies, which by men are made of God himselfe, and of his word and ordinances, which by Gods grace upon mens repentance and faith, are restored to the first truth. As, the Gentiles changed the truth of God into a lye, Rom. 1. 25. and changed the glory of the incorruptible God, into an image, Rom. 1. 23. and Israel changed God their glory, into the similitude of an Oxe, Psal. 106. 20. When they repented of their changing the truth into a lye, they reteyned the truth still, and kept that God whom before they ignorantly worshiped, and of whom they had made an idoll to themselves, A& 17. 23. So for Gods ordinances, as, if the Israelites had made idols of *Jachim* and *Boaz* (the two sacramentall pillars in the Temple) 2. Chron. 3. 17. and had burnt incense to them, as they did to the brazen Serpent, 2. King. 18. 4. they should have repented of, and put away their idolatry, but have reteyned those pillars still, for such signes as God had ordeyned them. But such pillars and posts as Israel had invented of their own heads, and set them by the Lords posts, Ezek. 43. 8. no repentance could make them the Lords posts, but they must have been utterly taken away. So in Popish baptisme, water is the Lords ordinance, by them abused and turned to an idoll : salt, oyle, &c. are Antichrists ordinances set up also for idols; these latter we utterly reject, because they were never Gods ordinances in baptisme; the water we reteyne, having put away onely the abuse and lye of Antichrist annexed thereto. If this bee not so, then the Jewes

should not onely have repented of and put away their lye, when they used those lying words, *The Temple of the Lord, the Temple of the Lord, &c.* Jer. 7. 4. but they must have destroyed the Temple it selfe also. And whereas the Papists and other hereticks make lyes of the Scriptures, and of Christs holy words *This is my body*, make their idoll of Transubstantiation, and the like; they should not onely repent of their lyes, and put away their idolls; but also renounce Christs words, and put away the holy Scriptures; if this doctrine of our opposites be true.

8. *Nor doe they in deed repent, who stil reteyne such baptisme, as themselves think to be an idol, &c. for true repentance binderh us to cast away all idolls, &c.*

*Ans.* This is already answered: neither doe we reteyn such a baptisme as wee think to be an idol; but that ordinance of God which was an idol by Antichrists abuse, and is through the grace of God restored unto his former truth, that onely doe wee reteyne, repenting of our former abuse thereof amongst them. God himselfe (as I have shewed) was made an idoll by the Gentiles; their repentance bound them to cast away their idolatry, but to reteyn God still.

*Animadv.* *Whereas they say, \* We have gotten the Lords baptisme by coming to the Lord in true faith and repentance, who † baptiseth us with the holy Ghost and with fire. As for the outward washing which we had, it need not be repeated, [as before is shewed: and we may as lawfully eat the Lords Supper, without a new washing, as the idolatrous Israelites turning to the Lord, might eat the Passover without a new cutting or circumcising. 2.Chron. 30. 1. 5. 11. 18. --- 25. Ezr: 6. 21.] And afterward say, † We have renounced that Romish baptisme, as an impure idol in their abuse, [standing up in the place of Christ and his precious blood, which it is not; pretending to give grace, and wash away sins, which it doth not] &c. they doe but shift and contradict themselves, and deceive others, and still run into errors, more and more.*

*Ans.* Great words as if he would beare down all before him. But let us heare his proofes.

*For first (sayth he) Speaking of the Lords baptisme, they speake of that which is inward: whereas our question, is of that which is outward.*

*Ans.* A good beginning. The Apostle sayth, there is one Lord, one faith, one baptisme; Eph. 4. 5. Himselfe also a little before, \* sayd against the Anabaptists, *There is one baptisme, as there was one circumcision.* Now against us, he would have two baptismes, one out-ward,

*Animadv.*

*ag. 70.*

*Mat. 3. 11*

*Cor. 12.*

*3.*

*Pet. 3. 21.*

*Page 72.*

*11. 18. --- 25. Ezr: 6. 21.]*

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*ward,*

*Chr. plea*

*ag. 27.*



ward, an other inward. Whereas, though there bee two actions, one outward, doen by men, the other inward, doen by Gods spirit: yet both are but one baptisme, one sacrament; as the outward body, and the inward soule, make not two men, but one man. A sacrament is a sacred order between the outward visible thing, and the spirituall invisible, which have a mutuall proportion and likeness between them. The Apostle sayth, *That is not circumcision which is outward in the flesh, but that which is of the heart, in the spirit*, Rom. 2. 28. 29. If they have in Rome but the outward washing, without the inward: then have they not true baptisme, but a false deceitfull signe. Secondly, it is not true, that I spake but of the inward work onely, for I spake also of the outward; which being had in Rome, need not be repeated: as I shewed by the example of the Israelites. Now which of us two *insisteth, contradictheth, and deceiveth*, I or he: let indifferent men say.

2. *They spake* (sayth he) *of abuses in the ministration, and opinions of the Ministers thereof: whereas our question is of the thing it selfe, not of the abuse.*

*Ans.* We speak of the thing it selfe (Baptisme) abused by the ministers and receivers; neither of which are in Gods covenant; and therefore can have no true signe or seale of his covenant unto them in that estate. Secondly, if it were not for *abuses and opinions* of men, God and his truth, and ordinauces, could never bee changed into lies and idols, as the Apostle teacheth us they were, Rom. 1. 23. 25. The Athenians were idolaters against the true God; whom Paul preached, and whom they ignorantly worshiped, Act. 17. 23. If one would take them in hand to excuse them, & say, Our question is of the thing it selfe (the true God) and not of the Athenians abuses and opinions, were it not a worthy plea? yet such we have, for Antichristians baptisme.

3. *Their assertion* (sayth he) *implieth that they had not the Lords baptisme, till they got it themselves by comming to the Lord in true faith and repentance, which is plain Anabaptistry, and covert Popery and Arminianisme: whereby they debase Gods grace, and exalt mans works. For it must be understood either of the inward or outward baptisme: if of the inward, besides that it toucheth not the question, it implieth Popery: if of the outward, it conteyneth Anabaptistry.*

*Ans.* Deliver my soule, O Lord, from lying lips, from the deceitful tongue: Pla. 120. 2. First he citeth as my words, till they had got it

themselves by comming to the Lord: whereas the word *themselves*, is of his own addition. Secondly, hee wresteth them to such a meaning, as in his conscience he knew I never intended; namely, to *debase Gods grace, and exalt mans worke*, as doe the *Papists* and *Arminians*. As if I thought that we came or could come to the Lord of our selves, without being † drawn of the Father; or, as if our comming to him were a meritorious work: which errors I abhorre.

3. Neither doe my words imply such a meaning; any more then our Saviours, when he sayd, *Come unto me all yee that labour, &c. and I will give you rest: take my yoke upon you, &c. and yee shall finde rest to your soules*: Math. 11. 28. 29. To conclude of that speech, Therefore they could come of themselves; or their comming should be a meritorious work, or the like: were an open injury to our Lords words. His two baptismes *inward* and *outward*, is before shewed to bee but an evasion: wee acknowledge but *one baptisme*, Eph. 4. 5. Neither if it be understood of the outward, doth it (as hee sayth) conteyn *Anabaptistrie*; for the Anabaptists doe not hold that they have the outward baptisme by faith and repentance, but doe repeat the outward vwork, and baptise againe; vvhich I deny. So herein he hath done me double yvrong.

4. *If they had died in infancie, they had not then had the Lords baptisme, nor had been baptised with the Holy Ghost: nor any other infants there baptised.*

*Ansiv.* We and all, are by nature the children of vvrath, Eph. 2. 3. and being born in Antichrists church, we had not the visible covenant of promise, vvhich is given onely to Christs Church. Albeit God hath his elect in false Churches, as among the Gentiles of old, and in Israel after they vvere divorced from the Lord. *Ier.* 3. vvhom he can save vvithout baptisme, as he did vvithout circumcision. The same is answered to his fifth obiection, of the same persons come to yeares. And is further cleared in the\* answer to his second argument for the Church of Rome; vvhich he alleaged the like things. And vvhich he sayth, *Either we have no outward baptisme at all, confirming the covenant of God: or else we had it before we came under the Lords covenant, and in a church divorced from the Lord.* I answer; Wee had the outward vvashting vwith vwater, as the Israelites had the outward cutting of the flesh, vvhich they were divorced from the Lord, *Ier.* 3. 8. vvhich could not then confirme Gods covenant to us or them in such synfull estate. But as after, vvhich they

they repented, and turned to the Lord, they had their outward cutting sanctified unto them, for a signe of his covenant, and were admitted to eat of his Passover, Ezr. 6. 21. (vvhich no uncircumcised might eat of, Exod. 12. 48.) so our vvashting hath been by like grace sanctified unto us, for a signe of his covenant, and vve may lawfully eat of the Lords Supper.

His 6. reason is of like nature, touching the members of the Antichristian church, *that they have not the Lords baptisme, being not come to the Lord in true faith and repentance, &c.* This also is before spoken of in answering his reasons for that church. The Scripture sheweth them to bee departed from the faith of Christ, 2. Thes. 2. 1. Tim. 4. to be dead in syn, Rev. 20. to bee under the vvrath of God, Rev. 14. 9. 10. 11. Our opposite himself sayth of that church, *She is a notorious harlot and idolatress:* and of the Hierarchie (the ministers of that church, vvhich have the same baptisme vvith the people, and doe administer baptisme to that people) he sayth, they are the *Man of Syn, the son of perdition, 2. Thess. 2. the Beast. Rev. 13.* concerning vvhom he could not endure that vve should aske his prooffe that ever they were married unto Christ. And are such a people and Hierarchie, remaining in that estate, *come to the Lord in true faith and repentance?* If they have brought themselves by their idolatries, heresies, and innumerable synns, into a *woefull estate:* vvhhat are we, that we should justifie those vvhom God condemneth. Let false prophets preach peace unto them, wee must notwithstanding declare the judgements of the Lord, vvhose *Wrath is revealed from heaven, against all ungodlinesse and unrighteousnesse of men, who deteyn the truth in unrighteousnesse, Rom. 1. 18.*

7. Finally (sayth he) *Whereas they say, the outward washting need not to be repeated, and yet say also, they have renounced the Romish Baptisme as an impure idol in their abuse; they use shifts, and contradict themselves. For if the outward baptisme be an Idol, why doe they reteyn it? If not, why have they renounced it?*

Ans<sup>r</sup>. I have formerly shewed, the *shift and contradiction* to be in himself, who pleaded against the Anabaptists, that there is but *one baptisme*, and now against us would have two. 2. I have also shewed, that Gods ordinance turned into an idol or lye; the lye, the idol, is to be renounced, the truth of the ordinance reteyned: so doe we.

*This (sayth he) which they speak of their abuse, is a shift. Differend*



is to be put between a thing abused, and th' abuse therof. The scriptures are the word of God, and not an impure idol to be renounced, though they be abused by the Papists and themselves &c.

Ans. when he hath nought els to answer, he casteth reproches, and calleth my reason a *shift*. Would he have me so impious, as to call Baptisme, the Lords supper, or other divine ordinances, idols: unless for the syn and abuse of men, which turne them to idols, as the truth of God, was turned into a lye by the Gentiles, Rom. 1. 25. And doe not I put that very difference which himself here putteth: how then is it a shift in me, more then in him. The scripture in it self is alwayes pure: yet popish heresies falsly gathered from the scriptures, are most impure; these we reject, but hold fast the scripture. Water in popish baptisme is Gods good creature, Antichrist hath turned it and the action with it, into an abominable idol, as if it gave grace, and washed away syn by the work doon of a sacrilegious priest. This abomination we reject: the creature of God, is of his grace sanctified unto us, and we retelyn it.

\* Chr. plea  
p 48. 34.

Now follow his \* other reasons to prove it no idol, but true baptisme.

1. *Because an Idol, &c. is an invention of man in the worship of God. whereas Baptisme in those churches, is of the holy things of God, a true signe of his covenant &c.*

Ans. The first is granted him: the latter is denied: and he but beggeth the question. For neyther doth the church continew in Rome which th' Apostles planted: neyther doth the true baptisme there continew, any more then the true Supper of our Lord, (turned by them into an abominable Mass,) or any more then the true ministry, which is changed by his own grant into a *man of syn*, a *Beast*, and the great Antichrist. Or, any more then the true Censure of excommunication, which they profane against such as forsake their idolatrous church.

2. *Els those churches should not have a mixture of Gods ordinances with their own inventions, &c. but should be utterly deprived of all and every one of Gods ordinances. But they have such a mixed estate: &c.*

Ans. He concludeth nothing: but should conclude, therefore it is no idol to them in their abuse, but Christs true baptisme. This I deny. And first I answer, that all the heathens had before Christs coming a mixture of Gods ordinances with their own inventions:

yet were they not therfore in the covenant of grace, neyther had they the true signes and seals therof. 2. as mens inventions are idols, so Gods ordinances may by men be turned into idols, as are the sacraments in Rome. For is not the wheaten God in their supper, an Idol? what mouth wil deny it? Mine opposite pressed with it, passeth it over alwayes, as if he could not see it. That thing alone, would have convinced this, and many other his reasons of like sort, if he durst have medled with it.

3. If their baptisme were an idol, then it should be syn in them to reteyn that baptisme still: &c.

Ans. How often shall we have repetitions of the same thing? He hath been answered: the idol ought to be put away, the ordinance of God, ought to be reteyned? If the Iewes had made an Idol of Iachin, 2 Chron. 3. 17. they should have repented of their idolatry, but let the pillar stand. And it is the great syn of the papists, that they keep their Masse, and their popish Christening, and doe not put them away as they are idols, and restore them to their ancient truth, as they were Christs ordinances.

Obj. When Israel fell into defection, the Prophets that blamed their idolatries, did then also reprove them for not observing religiously such of the ordinances of God as were still remaining among them. Amos. 8. 5. with 2. 8. 11. 12. & 5. 4. 5. Jer. 17. 21. -- 27. with 2. 20. -- 28. & 7. c. Ezek. 20. 7. with v. 12. 13. So far were they from accounting Gods ordinances re-teyned in apostasie, to be idols, and detestable things, &c.

Ans. So we blame the papists, and all hereticks, for not observing religiously Gods ordinances, whether reteyned among them, or omitted by them. Yet were not the prophets so farr from counting Gods ordinances abused by them, detestable things, as he would pretend. Incense was Gods ordinance, yet in Esa. 1. 13. he sayth, Incense is an abomination unto me. Sacrifices were Gods ordinances, yet in Esa. 66. 3. he sayth, Hee that killeth an Oxe, is as if hee slew a man: hee that sacrificeth a Lamb, as if he cut off a doggs neck: hee that offreth an oblation, as if he offred Swines blood: he that burneth incense, as if he blessed an Idol. For these and the like reprehensions, the prophets were counted blasphemers, and persecuted and killed by the Iewes: yet were there not halfe so many corruptions in their sacrifices, as are in baptisme and the Lords Supper now among the Antichristians: though mine opposite counteth me a blasphemer for speaking of them but as they are. And what would he say to

the Passover, and all the sacrifices that apostate Israel offered; were they not detestable things through their abuse: When for offering them as they did, they were by Gods law to be cut off as murderers, and sacrificers to Divels, Lev. 17. 3. 4. --- 7. Deut. 32. 17. compared with 1. King. 12. 28. 33. 2. Chron. 11. 15. & 13. 9. & 15. 3. And was that Passover now a true sacrament and signe of Christ unto them, and scale of the forgivenesse of their syns? If not, then neither was their circumcision: for Gods people have not one sacrament true and another false unto them in the same synfull estate.

4. *Baptisme* (sayth he) *in the defection of Christian Churches, is as circumcision was in the Apostasie of Israel. But circumcision in that estate was not an idol or lying signe, &c. but the Lords ordinance, a true signe, had before their defection, and still continued in their apostasie; as hath also come to pass in the Christian Church, concerning baptisme, Gen. 17. 7. --- 14. and Lev. 12. 2. 3. with 2. King. 13. 23. 2. Chron. 30. Jer. 9. 26. Ezek. 23. & 32. 24. 26. 29. 32. Also Mat. 28. 18. 19. Rom. 6. 3. 4. with 2. Thes. 2. 4. Rev. 11. 1. 2. 19.*

*Ans.* As baptisme is answerable to circumcision, so is the Lords Supper to the Passover: all of them Gods ordinances in themselves but abused by the idolatrous Israelites, and by the Antichristians to their further judgement. Yet nothing so farre abused in Israel, as in the church of Rome. Did ever the Israelites beleeve the paschal lamb to be the very naturall body of Christ, and worship it for their maker? Or did they ever add so many abominations to circumcision, as Antichristians doe to baptisme? or did they beleeve that the circumcising by the worke doen, took away all their synns. If they had, then I would prove against all men, that they had turned Gods sacraments into abominable idols. If they did not, then he hath made no equall comparison. But take them as they were, I deny their sacraments to have been true signes of forgivenesse of sinns unto them in that their estate. And where is his proof for this? Hee citeth many Scriptures, but not one that confirmeth this point in hand. It is true they had the outward cutting of their foreskin: and so had the Canaanites of Sichem, Gen. 34. 24. but God instituted the signe of circumcision, to be the *scale of the righteousness of faith*, Rom. 4. 11. Now one of the Scriptures which he bringeth for proof, sayth, *All the house of Israel were uncircumcised in the heart*, Jer. 9. 26. If they had true faith,



their hearts had been thereby purified, *Act. 15. 9.* and consequently circumcised. But they were not circumcised in heart by faith in Christ; therefore their circumcision could not scale up to them the righteousness of faith, and so was to them a lying signe through their abuse of it. Paul sayth, *If thou be a transgressor of the Law, thy circumcision is made uncircumcision, Rom. 2. 25.* They transgressed, and continued in transgression, though God called them to repentance by all his prophets, yet they beleaved not in the Lord their God; but rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them, and followed vanity and became vaine, &c. and left all the commandements of the Lord their God, and made them molten images, &c. that the Lord removed them out of his sight, *2. King. 17. 13. -- 18.* and he gave them a bill of divorce, *Jer. 3. 8.* and yet they continued circumcision: which could not be to them in their idolatrous and unrepentant estate, a scale of the righteousness of faith, or forgiveness of their synns, unlesse we will contradict all the Scriptures, *Deut. 29. 18. -- 21. Mat. 3. 7. -- 10. 1. Cor. 6. 9. 10. Gal. 5. 16. -- 21. Rom. 8. 1. -- 8. Rev. 22. 15.*

5. The covenant of God (sayth he) is an everlasting covenant, which God continueth and respecteth even in the times of apostasie, yea and when he chastiseth the transgression thereof, &c. Otherwise the ground and continuance of Gods covenant and of the scale thereof, should depend on mans work and merit, and not freely and wholly on Gods grace and mercie.

Ans. The first is ambiguous and deceitfull: Gods covenant is everlasting, and continued in times of apostasie; but unto whom? Not to the unrepentant or unbelieving that are hardened in their sinns, as were the Israelites; but to them that repent, beleeve, and turne to the Lord; *Levit. 26. 15. -- 40. 41. 42. -- 45. Deut. 29. 19. 20. Prov. 1. 23. -- 33. Ezek. 3. 18. -- 21. & 18. 10. -- 13. 21. 22. 23. 24. 26. 27. 28.*

The second is untrue; for though God damnth unrepentant and unbelieving synners (as in justice he needs must, because they are not in Christ,) yet doth not the covenant or scale depend on mans work or merit. For it is Gods work & grace through Christs merits onely, that men doe repent, beleeve, and return unto him, *Act. 11. 18. Eph. 2. 4. 5. -- 8. 9.* And there is no covenant between God and man, but conditionall: for without faith and holines no man shall see the Lord, *Mark. 16. 16. Heb. 12. 14. Rom. 11. 20. 21. 22. 23.* Though these conditions even in men, are the worke of God in them

them, *Heb. 8. 10. 12.* Whosoever is born of God, overcommeth the world, synneth not, but keepeth himselfe, and the wicked one toucheth him not, *1. Iob. 5. 4. 18.* And they that teach otherwise, destroy the Gospel, and open a gap to all profanenesse and licentiousnesse.

*If God (sayth he) break the covenant on his part, when men break it on theirs, then should there stil be a new entring into the covenant again between God and man: and a new baptisme daily received againe, as the signe and seale thereof.*

*Ans.* God alwayes breaketh not the covenant on his part, when men break it on theirs: but calleth them often back unto repentance, *Ps. 89. 31--34. Exo. 32. & 33. chapters.* But to some that are hardned, and wil not repent, he breaketh his covenant visibly, casting them out of his church, cutting them off, *Rom. 11. 20. 22.* giving them a bill of divorce, *Ier. 3. 8.* removeth the candlestick, *Rev. 2. 5.* Otherwise if a man comming from Iudaisme or paganisme to the Christian faith and Church, doe againe revolt from Christ to Iudaisme or paganisme, and for obstinacie in his sin is cut off by the power of Christ from his Church: he must still be reputed in the covenant of God visibly on Gods part: which is most untrue, seeing God on his part hath cut them off, and given them a bill of divorce. If any such returne, the covenant must be renewed, *Hos. 2. 7. 19. 20. 2. Cor. 6. 17. 18.* yet the seale of the covenant once given, is not to be repeated; as a Christian revolted to paganisme, and cut off from the Church; is not when hee returneth, baptised againe. Because though he was visibly cut off even of God, for his syn: yet by his returne, it appeareth that hee still belonged to his election of grace which was to man invisible, whiles he continued cut off. Yea though he received the seale after a false manner, when it was not due unto him: yet when hee turneth to the Lord it is not repeated. As the Israelites which were circumcised after they were divorced from God, *Ier. 3. 8.* had no new circumcision in the flesh, when they turned unto God, *Ezr. 6. 21.*

*6. If such were the baptisme of the Church in Rome, &c. then should it be likewise in the East Churches, and in all Churches of the world, when they fall into sin, breaking the covenant. &c.*

*Ans.* I deny the comparison. For Rome is revolted from Christ to Antichrist, and fallen from grace, (by the Apostles rule, *Gal. 5. 4.*) and is become dead in syn, *Rev. 20.* and is not the true Church

Church of Christ, but a *Man of syn*, and *whore of Babylon*, 2. *Thes. 2. Rev. 17.* which things are before proved. Such is not the state of all Churches that syn and break the covenant: till for their hardnes and contempt of God, they be also cut off, as Rome is: which when they bee, then have they no true sacraments any longer among them.

7. If there, baptisme were indeed a lying signe and fiction, then would it follow that there should be no salvation for any members of those Churches retaining the baptisme there received. For the signe hath reference to the covenant and thing signified, and so a lying signe must have respect to a lying covenant. And by a lying covenant there is no salvation to any, *Eccl. 10. 12.*

Ansiv. The covenant which the Church of Rome hath made with Antichrist, is a lying covenant, and hath lying signes to confirme it; and God hath sent them strong delusion to beleve a lye, that they all might be damned, who beleve not the truth, but had pleasure in unrighteousnes, 2. *Thes. 2. 11. 12.* Therefore by the covenant and scales of that Antichristian synagogue, wee cannot say, that any one by the promise of God shall be saved. But by the covenant of grace which God communicateth with his elect in that and other false churches, many are saved: but that is not the covenant of the church. Of which poynt, I have spoken before, in answer to his 2. Argument for the church of Rome. His reasons are the same, againe and againe repeated. Here further note, how by his argument, the popish Masse may bee justified, thus. If the Lords Supper or Masse in Rome, be an idol, a lying signe and fiction, then is there no salvation for the members of that Church, reteyning the Masse. For a lying signe must have respect to a lying covenant, and by a lying covenant there is no salvation to any. But the church of Rome (by mine opposites plea) is in the covenant of salvation, which is the true covenant: therefore it also hath the true signe and scale of that covenant in their Masse or Babylonish Supper. For our Lords Supper is the true signe and scale of the forgiveness of synns, and covenant of grace, *Mat. 26. 26. 28. Luk. 22. 19. 20.* If hee yeeld not this, then hee must say, that they have two covenants, the one of life and salvation sealed to them by baptisme, the other of death and damnation, sealed unto them by the Masse or Supper. So they shall goe both to heaven and hell, by their double covenant.

8. Finally (sayth he) the baptisme of those Churches is from heaven,



and not of men: and is derived unto us from the Apostles of Christ, through the loynes of the church of Rome, &c. Therefore is no idoll or lying signe, but the true sacrament and ordinance of the Lord, *Math. 21. 21. & 28. 18. 19. With Rom. 6. 3. 4. Heb. 7. 9. 10. 2. Chron. 30. ch.*

*Ans.* I deny this his conclusion, it being but a begging of the question which he should have proved. It is not their baptisme which is from heaven: they are fallen from heaven, and become a Beast (or kingdom Ecclesiasticall) arisen out of the earth, *Rev. 13. 11.* they are gone out from the Apostolike Church, and become Antichrists, *1. Job. 2. 18. 19.* Mine opposite himself hath granted that the Pope and his Hierarchie are Antichrist, the Man of syn, the Beast; never married to Christ. Again he sayth (in this his *Chr. plea* p. 3.) *In baptisme the action is wholly enjoyned & layd upon the baptiser, and not upon the baptised.* The baptizers in Rome, are the Priests, which be a part of the beast, and Man of syn: on them the whole action lyeth, as he sayth. Now is this baptisme from heaven? Did God ever bid Antichrist baptise? The whole action then of popish baptisme, lyeth upon them that are confessed by him, to be Antichrist: & yet this baptisme he wil have to be from heaven. 2. They were not in the loynes of the primitive Christian Church, either by nature or by grace; otherwise then all nations in Moses time, were in the loynes of the primitive Church in Noes time. 3. We have not our baptisme from them, but from God, who hath delivered us from Antichrist, & given us to his son Christ; and hath so sanctified to us that baptising with water in his name, which they idolatrously and synfully abused; as wee need no other outward washing, but to be baptised by his spirit; as his dealing with such as had been circumcised in Israel, (after they were become a false church, and were divorced from him) and returned againe unto him, doth assure us; *2. Chron. 30. ch. Exr. 6. 21.* His reason may also as probably be framed thus. The Lords Supper or Masse in the Church of Rome, is from heaven, not of men, *Matb. 26. Luk. 22.* and is derived unto us from the Apostles of Christ, through the loynes of that Church, which have from that time reteyned and continued it to this day. Therefore it is not an idoll or lying signe; howsoever all protestants with one mouth call it justly, an idoll, an horrible idoll, an abomination, and the like. The Ministry of the church of Rome, is from heaven, and not of men, *Rom. 12.* and is derived to us from the Apostles, through the loynes

loynes of that church, which have from that time continued it to this day. Therefore it is not the *Man of Syn*, the *Beast*, the *Antichrist*, as all protestants say, and as Mr. Johnson himselfe hath pleaded in his last book, but the true ministry and ordinance of the Lord. The like may be sayd for their Excommunications, and all other divine ordinances which that church hath synfully profaned. Yea the very same plea, might all the heathens have made for their sacrifices and divine ordinances, which from Noe and his sonns, through the loynes of their parents were derived unto them; as before I have manifested.

Whereas I \* described the abominable manner of baptising in the Church of Rome, how heathen-like they profane Christs ordinance, mine opposite not being able to justify their impiety, yet pleadeth his best, thus;

† But will it therefore follow, that the baptisme there had is not Gods ordinance, but an idoll, a false and lying signe, &c. \* Animad. p. 68. 69. † Chr. p. 37.

*Ans.* It followeth that they in their Antichristian estate and abuse, have changed Gods ordinance into an idoll and lying signe, as the Gentiles of old, changed the truth of God into a lye, Rom. 1. 25. And have added also many lyes and lying signes of their own devising, as bad as did the heathens.

Or will it follow, because of their errors and corruptions, that the baptisme there had is to be renounced, and an other new one to be received?

*Ans.* Their lyes and lying signes, and changing of the truth into a lye, are all to be renounced: but the ordinance of God which he hath restored to the former truth unto those that repent and beleeve in him, is not to be renounced, and a new received; and such is the outward washing with water in his name, 2 Chron. 30. Ezr. 8. 31.

Is every thing abused or misapplied by men, straight way an idoll?

*Ans.* Every thing so abused as they doe baptisme and the Lords Supper, is straight way an idoll: for divine honour is given to the creature, and work of a wicked mans hand, Exod. 20. Ye let him be a witnes against himselfe; for afterward in pag. 246. hee sayth touching book-prayer; that it is an image and similitude of spirituall prayer, which yet it is not. And so these bookes and stinced prayers prescribed by man in the worship of God, come in deed to be idoll, supplying the place of the word and spirit of God, which ought not to be. Here the abuse of the book by his owne grant, maketh it in deed an idoll: for the booke

Book may lawfully be used and read of men for instruction, as well as written Sermons, Homilies, &c.

*Doe they that are baptised, bow downe to it and worship it?*

*Ans.* Did the infants that were offered to Molech, (Levit. 20. 2.) bow down and worship it? Or they that made their belly their God, *Phil. 3. 19.* did they bow down to their belly and worship it? Or, doe they that make the book an idol, as himselfe sayth, bow down and worship the book? How strangely doth hee plead: as if idols cannot be set up in, and worshipped with the heart. But they bow down & worship the bread in the Supper: will he grant that to be an idol?

*If that were doen unto it (sayth hee) as was unto the Sun among the Jewes; why might it not be stil notwithstanding Gods ordinance in it selfe: as the Sun was the true Sun, and Gods creature, even unto them, and in that their estate, whiles they made it an idol to themselves.*

*Ans.* O fraud and guile in pleading for idolaters! Every creature of God is † good, every ordinance of God is holy in it selfe: who doubteth of it? If this distinction helpeth the popish sacraments, it helpeth the heathens idols of silver and gold, which are Gods good creatures in themselves. But it is a mere fallacie to reason as he doth from the Sun to Baptisme; from a creature which is an absolute substance, to a sacrament which is a relation of the covenant between God and men. No idolatry, unbeleef, or other wickednes can hinder the Sun from being Gods creature unto men in that their synfull estate. If it bee likewise in the sacrament, then no idolatry, unbeleef, or other wickednes, can hinder baptisme and the Lords Supper from being true signes and scales of Gods covenant of grace and forgiveness of synns, unto Turks or Pagans, in their synfull estate, if they baptise with water in the name of the Lord, and eat the bread and wine in the Supper of our Lord. But he should have knowen that common received rule of all truly religious, that Nothing is in deed a sacrament, without the use ordeyned of God: as we are taught of the Apostle, This is not to eat the Lords Supper: 1. Cor. 11. 20. The water that flowed out of the rock, was the same creature of God to men that drunk of it, and to the beasts that drunk of it, *Numb. 20. 11.* but it was a sacrament to men onely, using it for a confirmation of their faith, by a divine Institution, 1. Cor. 10. 4. Further, by his reason, it is undeniable that the Pope himselfe (whom he acknowledgeth to be Antichrist)



Antichrist) and all that partake with him in his Masse, notwithstanding all their idolatry and heresie thereabout, doe eat the true sacrament, signe and seale of the forgivenesse of their synns. And why then should hee deny the Pope to bee as good a Christian as himselfe: seeing all they are blessed whose synns are forgiven them, Rom. 4.6.7.

*Let it be observed, that they baptise onely in the name of the Lord: and With acknowledgement of the Articles of the Christian faith, as in their form of baptisme may be seen.*

*Ans.* And let it also bee observed, that they sacrifice their Masse (or celebrate their idolatrous supper) onely in the name of the Lord; and with acknowledgement of the same Articles of Christian faith, even by the Pope himselfe. Why then hath hee pleaded against the Pope and his Hierarchy, that they, they onely are the *Man of syn*, the *son of perdition*, the *Beast*, the *Antichrist*; and why wondred he so at me, when I called for proosse that Christ was married to that Beast; seeing he hath the same baptisme, the same Lords Supper, the same beleef touching the Articles of faith, that the people of his church have. But their counterfeite profession of Christ is before discovered. And they that baptize (which are the Hierarchy) he confesseth to be the *Man of syn*, the *Antichrist*, they are none of the church (as we have heard) but ulcers, gangrenes; &c. what now have such to doe with the name of the Lord, or administration of the scales of his covenant. And compare with this, that which himself sayth in the 3. page of his book, that the action (of baptisme) is wholly enjoyned and layd upon the baptizer, and not upon the baptised. If this be so, where hath God layd the action of baptizing upon Antichrist, the *Man of syn*: and if God hath not layd it upon him, how can hee truly doe it in Gods name?

*How will they prove (sayth he) that it is a lying signe unto them in their estate, seeing baptisme (as the other sacraments in Israel and under the Gospel) hath this in it to be a signe by the ordinance of God, not at the pleasure of man. And God is the God of truth, and appoyneeth no lying signes, but true. Neither can mans iniquity make Gods signes to be lying signes. Synful therefore and erroneous is it so to think, if not also blasphemous so to speak.*

*Ans.* And was it synfull and erroneous (thinketh he) in Paul, when he sayd, *They changed the truth of God into a lye, Rom. 1.25.* For if mans iniquity cannot change Gods signes into lying signes:

how should it change the truth of God into a lye? And how could Ieremie have proved unto the Iewes (if mine opposite had then lived to plead for them) that those were *lying words*, when they sayd *The Temple of the Lord, the Temple of the Lord, &c.* Ier. 7. 4. for had they not in deed the Temple of the Lord, his true ordinance and signe, whereof they spake? The word of God is *truth*, Ioh. 17. 17. How then should mans iniquity, make Gods truth to be a lye unto themselves, though they pervert the word unto all manner false-doctrine, error and heresie? Idols are lies, Esa. 44. 20. Ier. 16. 19. 20. How can the Pope make an idoll of the bread in the sacrament, though he fall downe and worship it, and beleve it is his maker: seeing as it is bread, it is a true thing, and Gods good creature; as it is sacramentall bread, it is a true signe by the ordinance of God, who appoynteth no lying signes. Is it not blasphemous now, and would he not rend his clothes as did † Caiaphas, if he should heare one call the Popes sacrament of the altar, *an idol*, or a *lying signe* unto him in that estate? But to conclude, The sacraments are in deed signes by the ordinance of God, not at mans will: Gods ordinance maketh them signes of grace to the faithful receivers onely, 1. Cor. 11. 20. 29. Rom. 2. 25. Act. 8. 36. 37. If infidels and Antichrists falsly challenge and usurp Gods signes, and abuse them to open idolatry, and their own perdition; they change the truth of Gods ordinance into a lye unto themselves; and whiles they vainly think to have forgiveness of synns by them, they add syn unto syn, and receive their own damnation.

Whereas I had \* set downe two reasons to prove the Popish baptism: *false*, and a lying signe unto them: mine opposite passeth them over, as too heavy for him; and cometh to † set downe differences between Gods ordinances and mens corruptions; Gods signes, and mens errors: Mariage, meates and drinks, and the abuses of these; the scriptures, and the errors gathered from them; the Sun, Moon and Starrs, as they are creatures, and as they are made idols and worshiped of men, &c. Wherein he laboureth to prove the thing which we hold; and doth most injuriously intimate against us, as if we thought the contrary. Should we be so wicked as to imagine the ordinances of God, or his creatures to be evill in themselves? Farr be it from us. Nay we say, that the papists for abusing the sacraments, and turning them to lyes and idols, shall have the greater judgement: not for abusing bread and

Math. 26.

Animadv.

ag. 69.

Chr. plea

ag. 38.

wine and water as they are creatures onely, but for abusing them as they are sacramentall signes ordeyned of Christ, which maketh their profanation more horrible, their damnation more just. But this is a practise of many, that plead for errour; to leave the arguments which doe convince them, and to propone new questions and reasons of their owne: that they may seeme to say something, by multitude of words.

So when I shewed † the example of the idolatrous Israelites, † Anima p. 69. that \*repenting and forsaking their false Synagogues & lying signes in them P. 69. usurped, they needed not a new outward cutting or circumcising, as is shewed 2. Chro. Ezr. 6.21. at large in our former writings. Discovery p. 116. ... 120. Apolog p. 110. ... 113. He passeth over the reasons manifested in those books, as if he had never seen them: when as the one was most of it penned by himself. And now he p'cadeth:

† Whereas they say, that circumcision was also a lying signe, and false sacrament to Israel in their defektion, how doe they prove it? Where doth the p. 32. Scripture teach it? Will they have us take it on their bare word, and believe that their sayings are Oracles? &c.

Ans. He might have seen reasons in the books before cited, besides those that I have set down. But thus in seeking to wound us, he hath smitten through his own sides, as if himselfe when he wrote those things in our Apologie, would have had men believe his bare word, and that his sayings were Oracles. Whereas, if ever hee wrote soundly in his life, he did it in that Apologie, as all men of good judgement may perceive. Further now to answer him, I say, that I spake of their lying signes, which implied their Passover and sacrifices, as well as their circumcision. And those being so profaned, as for them they were by Gods Law to bee cut off as murderers, Levit. 17. as sacrificers to Devils, not to God, Deut. 32. 17. 2. Chron. 11. 15. & 15. 3. were they then true signes unto them of Gods grace and favour, and forgiveness of their synns in Christ? The Scripture teacheth, they could not be partakers of the Lords table, and of the table of Devils, 1. Cor. 10. 21. In particular, for their circumcision, I proved it thus, † True circumcission was the scale of the † Anima p. 68. righteousness of faith, Rom. 4. 11. Israel in their apostasie were fallen from the faith, Hos. 1. 12. they were without the true God, without Priest to teach, & without Law, 2. Chron. 15. 3. and how then could they have the true circumcision, the scale of the righteousness of faith, and forgiveness of their synns in that sinfull state. Thus I shewed Gods words (not mine own) for oracles.



He asketh, if we wil be wiser, and more righteous then God himselfe, who accounted them still to be his people, under his covenant, and himselfe to be their God, and upon this ground called them to repentance. &c.

*2. King. 17.*  
*3. 14 15.*  
*5.*  
*Ans.* All this notwithstanding, whiles they continued unpent and unsleeving, and \*hardned their necks against the Lord their God; &c. their *circumcision* (by Pauls doctrine) was made *uncircumcision*, *Rom. 2. 25.* their *sacrifices* were an *abomination* to the Lord, *Prov. 15. 8.* And hee might have seen in the Scriptures, that though Israel were divorced from the Lord, *Jer. 3. 8.* and not his people; or wife, nor he her husband, *Hos. 1. 9. & 2. 2.* yet they are in respect of their former state, their continuall profession, and the future mercie towards them, called Gods people still, even till Christs time, *Esa. 11. 11. 16. Amos. 9. 14.* That he should not urge a phrase (as his manner is,) against the plain doctrines of the Scripture.

*Obj.* What wil they say to the circumcision of Judah in their apostasie, &c. Was it also among them none of Gods ordinance, but an idol? &c.

*Ans.* It was Gods ordinance, though abused by the unworthy receivers, as before is shewed. But he from a false church, and Babylon, flieth to Sion the true Church corrupted; which is his perpetuall fallacie. If Iudah, or any Church in the world had doen with the sacraments as Rome hath doen, they had changed them into idols, contrary to the 2. commandement. But Iudah never did so with circumcision and the Passover; he sheweth no word of God to prove it.

*Obj.* Have the gates of hell more prevailed against the Christian Church since Christs coming, then they did or could against the Church of the Jewes before his coming in the flesh? *Mat. 16. 18.*

*Ans.* This old popish reason, hath been often answered by many Writers against the Antichristians: and is of no more force for Rome turned to Antichrist, then for Ephesus, Corinth, and other churches turned to Mahomet. For what priviledge (besides a popish dreame) had Rome above Ephesus? Should it, (because it crucified Christ, and is therefore cursed above all cities,) have prerogative above Ephesus, wherein was a church (in Pauls time) which was the ground and pillar of truth. *1. Tim. 1. 3. & 3. 15.* yet is that church long since cut off: but Romes church must continue, for her good service to Devils and idols, *Rev. 9. 20.* and for worshiping the Beast, *Rev. 13.* He might have seen in *Rev. 12.* that the woman the

the Church perisheth not, though she be fled into the wilderness, from the presence of the Serpent, and synagogue of Antichrist. His other repetitions again and again, are before answered.

**Obj.** The ordinances of God may in any churches become unprofitable to men by their own sins, circumcision may be made uncircumcision to such as break the Law, &c. Rom. 2. 25. 26. so baptisme now. But shall we therefore say, that they are not in such churches, to such persons, the Lords ordinances, nor his true signes and sacraments, but idols and lying signes, &c. Was the Lords table in the Church of Corinth, a table of Devils; or the Lords Supper an idoll or lying signe, &c. to such as eat it unworthily? Was it not the Lords ordinance, and true sacrament, though sinfully abused by them? &c.

**Ans.** The Lords ordinances abide alwayes the same, and holy in themselves, howsoever abused by Christians, by Antichristians, by Jewes, Turks or Pagans, to their perdition. Neither is there a like degree of abuse in all; neither doth every abuse make a thing an idoll: but when the honour due to God alone, is given to a creature, then it is made an idoll: and so I have proved is doen in the church of Rome; to which proofs he answereth not. I instanced † the Lords Supper in Rome, whereof they have made an abominable idoll, worshipping a peece of bread as their maker. Mine opposite will never mention or meddle with this, but shunneth it as convinced in conscience. And from Antichrists church, runneth to the Christian Church in Corinth; and asketh if the Lords table there, were a table of Devils? I answer, No; not then in Corinth, but now in Rome, they have made it by their idolatrous Masse, a table of Devils: and as Moses sayd of Israel, they sacrificed to Devils, not to God. Deut. 32. 17. so say I of these Antichristians, their sacrifice of the altar is a sacrifice to Devils, not to God. This he should have disproved, if he could have doen it; and not to leave the persons and things whereof wee dispute, and run to others. So the Lords baptisme, they have turned into an idoll, ascribing the gift of grace (which onely is Gods) to water, words and works of men: that as the Gentiles turned the truth of God into a lye, Rom. 1. these \* Gentiles also have turned the truth of God, and of his sacraments into lyes. And as the Lords incense and sacrifices were an abomination to him, from the hands of wicked sinners. Esai. 1. 13. Prov. 15. 8. so the Lords sacraments are an abomination to him, from the hands of Antichristians. And as hee doth, so ought all his people to esteeme of them; and not to regard † lying words of

† Animadv.  
p. 73. 74.

Rev. 11. 2.

† Ier. 7. 4. 8.  
9. 10.

such as cry nothing but the Temple of the Lord, the Temple of the Lord, the sacraments and ordinances of the Lord; to deceive Gods people, and to harden the synners in their wicked works.

\* Animadv.  
p. 72. & c.

Wheras I distinctly shewed the idolatry committed in Antichrists baptising of his subjects, partly by perverting the holy signes, as the Israelites did the brazen serpent, 2 King. 18. 4. partly by inventing signes of his owne, as crosses, exorcismes, &c. Mine opposite first censureth the things I wrote to be notable shofis, errors, contradictions, abuse of scriptures, vain distinctions, and adious assertions. Such grace hath flowed from his tongue and pen.

\* Chr. plea  
p. 42.

1. Observe (sayth he) a needles distinction of idols, nothing helping for the question in hand.

Ans. The distinction is true and needfull to discern the truth of the question, against his clamorous reproches, as if I called Gods ordinance in it self considered, an idoll.

2. If they mean (sayth he) that baptisme there had is an idol of both sorts, they doe the more increase their error.

Ans. I doe so meane: yet is there no increase of error: I heare his bold words, but no proof.

3. They speak of crosses, exorcismes, &c. wheras we speak of the baptisme in it self.

Ans. So doe I: but of popish baptisme, mixed with Christs ordinances and Antichrists together. All parts of a thing put together, make the whole: and it is deceitfull dealing to dazel mens eyes with the whores golden cup, and to passe by the abominable ingredients, the fornications that are in it, when both are joyued together, Rev. 17. 4.

4. They speak of the abuse, our question is of the thing in it self, notwithstanding their sinful abuse.

Ans. Our question is of popish baptisme, which cannot bee rightly handled without looking to their abuses: for how should we judge of the heathens worship and sacrifices, if wee looke not upon their abuses, as Paul doth in Rom. 1. The same I answer to his 5. exception, of their opinions and errors. Take away the errors of actions, and what fault can we finde with any?

6. If the Romish baptisme be a lye in the right hand of all that receive it: then of infants; then also in their own right hand that were baptised there. Not so speak of the Martyrs, &c.

Ans. There is no respect of persons with God. Bee they old or young,



gong, better or worse: syn is syn in all. Though Gods grace in Christ, purgeth syn from his elect, which remaineth in the reprobates.

His 7. 8. and 9. exceptions, are vain; and repetitions of former things, without conviction. If Bellarmine or any speak truth, wee may speak it with them: so Paul speaketh with the heathen Poets, *Tit. 1. 12. 13. Act. 17. 28.*

10. If they mean the true Sacraments in Christs Church, seale not up to Gods people, forgiveness of sinns, it is an error: if they meane that they doe not themselves take away sinns, and conferr grace, they use shifts, and keep not to the poynt of the relation here spoken of, and as it is appoynted to bee by the Lord himselfe.

*Ans.* The first I grant him; and hee knew well it was not my meaning. The latter I have proved, that they being under Gods wrath, *2. Thess. 2.* have no seale from God of forgiveness of synns in that estate. And their doctrine of conferring grace by the work doen, is hereticall and idolatrous: which he not being able to gainsay, puts it away (as his manner is) with a shift.

11. From Gods sentence of condemnation touching Antichrist and his adherents, they reason to Gods baptism never condemned by the Lord, but still continued in the Church and Temple of God, where Antichrist sitteth.

*Ans.* Of his own mouth let him be judged. Wee reason onely of Antichrist and his adherents, the Whore of Babylon, or adulterous church, which hee sayth are condemned of God. How then doth God give them the signe and seale of grace & forgiveness of synns? Gods baptism wee condemne not, neither our Lords Supper: but Antichrists Christning and Mass; we deny to be Christs baptism and supper. Hee still beggeth the question which he should prove. And let him take away Antichrist and his adherents, and the church of Rome, whereof we reason, wilbe vanished as smoke, and come to nothing: as take away Christ and his adherents, so there will bee no Christian Church, nor sacraments to be found.

12. From the brasen serpent, which was but a temporary and extraordinary signe, the use whereof was ceased when it was thus perverted, &c. they reason to baptism, which is an ordinary signe, whose use still continueth, and may never be taken away or destroyed to the end of the world.

*Ans.* We reason not from the one to the other: but by the abuse of

2. Chro. 3.  
10. 17. &  
4. 3. 4.

Chr. plea  
pag. 44.

of the one, we shew the abuse of the other. And what is this in him but a *shift*, to plead the temporariness of that signe? For if they had burnt incense to it in the wilderness; or if they had burnt incense to the † Cherubims, or brazen Bulls, or pillars which were continued signes, they had made idols of them nevertheless. Otherwise the wheaten god in the Popish supper is no idol: seeing the use of the Lords Supper continueth to the worlds end, as well as baptisme. And hitherto of the *shifts* as he calleth them, wherein how he hath shifted in stead of answering by the word of truth, the wise reader may see. Like these are his \* catalogue of *Errours*.

1. *That the baptisme had in the church of Rome is an idol, &c.*

*Ans.* 1. This is proved by the 2. commandement, *Exod. 20.* whiles they ascribe divine honour to the creature. 2. It is proved also by his owne assertion, that bookes of prayer, read for prayer, are idols; as before I shewed from his words in his last book. 3. He sheweth not one word to prove it an error in me: but sayth, *Of which more hereafter.* Thus vain tautologies are his arguments to oppose the truth which he calleth Error.

2. *That whereas idols are of two sorts, both the kinds are in Popish baptisme. If it be as the brazen serpent, that from an holy signe was perverted to an idol, it should presently be destroyed, as 2. King. 18. 4.*

*Ans.* I deny his inference. If they had burnt incense to the Temple, should it have been destroyed. The brazen serpent was named but for an instance, to shew that holy signes may be made idols by wicked men. This doctrine hee being not able to convince; leaveth it, and would evade by the destroying of it. As if all idols must bee destroyed. The heathens made idols of the Sun, Moon, Starrs, Beasts, Fishes, Mountaines, Lakes, &c. Must all these therefore be destroyed? If men make an idol of their King, as did the Babylonians, *Dan. 6. 7.* must the King presently be destroyed? who ever heard of such divinity? That which hee addeth of the Popes crossings, exorcismes, &c. is before answered: for he sayth, *Our question is of the baptisme it selfe*; as if those were not a part of Popish baptisme. He would have wicked mens actions separated from all their synns, errors and wickednes in doing them. So in deed I could justifie all idolatry in the world: for take away the error and syn of an action, and that which remaineth must needs be good.

3. *They say not they have renounced the abuses and kept the baptisme it*

self, &c. but say they have renounced that Romish baptism, as an impure idol in their abuse. If they have in deed so doen, then here again is notable error and Anabaptistry. And now then what outward baptism have they remaining to themselves?

*Ans.* Neither doth Solomon say, the abuse of the wicked sacrifice is an abomination; and except the sacrifice as holy: but he sayth expressly, *The sacrifice of the wicked is an abomination to the Lord.* Prov. 15. 8. He was answered before to his two baptisms outward and inward, that the Apostle (and elsewhere himself) maketh but one baptism, Eph. 4. 5. And the outward part thereof we reteyne as now sanctified to us of God; as the outward cutting of the idolatrous Israelites was to them that repented, 2. Chron. 30. Ezr. 6. 21. which again he putterh off till afterwards.

4. Note also that the brazen Serpent was not in deed an idol: but an holy ordinance of God, which in time came to be idolatrously abused, &c.

*Ans.* He sayth all things, but proves nothing. It was in deed an idol, and an holy ordinance idolatrously abused also. These things stand well together. The Sun was in deed an idoll to them that worshiped it: and yet it was a good creature of God also idolatrously abused. The bread in the sacrament is in deed an idoll to Papists that worship it as their maker: yet is it also in it selfe, Gods ordinance idolatrously abused: so is popish baptism. Hee might even as wel say, that Reubens fact in lying with his fathers concubine, was not in deed adultery; but an abuse of Gods ordinance of marriage, or a defiling of his fathers bed, Gen. 35. 22. & 49. 4.

5. Moreover, the brazen Serpent was but a temporary ordinance, &c.

*Ans.* This was the twelfth of his shifts before: now hee repeaterh and multiplieth it among his Errors. I refer the reader to my former answer.

6 That the Romish baptism is an impure idol in their abuse, standing up in the place of Christ, and his precious blood, which it is not, pretending to give grace, &c. which it doth not. But the baptism in the church of Rome is Gods ordinance, had and planted there by the Apostles, &c. These are the errors and abuses of men about it, not the nature of the baptism it selfe. Otherwise all that have received it, ought to renounce it utterly, and to get another outward baptism, &c.

*Ans.* This also was before objected and answered: and it is a world to see how he wearieth his reader with repeating worthless reasons. Sacrificing among the heathens I have before proved was



Gods ordinance. So was the Lords supper in the church of Rome in the Apostles time : so was excommunication ; so was the Ministry of Bishops, &c. These have been continued in Rome with their baptisme : may we not say therefore the Masse is an idoll, or that the Bishop the Pope of Rome now is an idol and Antichrist? Of our getting an other baptisme (which is the usuall foot and base of his arguments) we have before spoken that which he could not take away.

*Obj. Wil these men say, that we can without syn rescine any thing, and not utterly reject it, that standeth up in the place of Christs precious blood? &c.*

*Ans.* We cannot indeed without syn reteyne it, while so it standeth : neither doe we so reteyn it, far be it from us. Neither might the Gentiles reteyn the lye, which they had made of the truth of God, Rom. 1. 25. But when the lye was doen away, and God restored to them his former trueth, that they were to reteyn. The idolatrous Israelites, if they had set up their own blood of circumcision in place of Christs blood; might not without syn have reteyned it whiles so it stood. Yet repenting of their idolatry, they might keep the outward signe without repeating it : even so we in this case.

*Obj. Errors and abuses of men may hurt themselves: but cannot change the nature of Gods ordinance in it selfe.*

*Ans.* Not in it selfe I grant, considered without their abuse : but together with their abuse, Gods ordinance of sacrifice, incense, &c. is an abomination to him, Prov. 15. 8. Esa. 1. 13. So baptisme and the Supper now in Rom, are abominations to the Lord.

*Obj. Mans unbeliefe cannot make the faith of God of none effect. God is true, though every man be a liar, Rom. 3. 3. 4.*

*Ans.* What may we think would he conclude from this Scripture? To cite a place, and leave it doubtfull what hee inferreth, is to deceive the reader. If he intend (according to the question in hand) that the sacraments are scales of grace and of salvation unto men, whether they beleeve or doe not beleeve : it is a notable errour overthrowing the Gospel ; and establishing the popish heresie of grace *ex opere operato*, by the work doen. The Scriptures teach, touching Gods vword and promise, that it profiteth not them that heare it, if it be not mixed vwith faith in them, *Heb. 4. 2.* if men beleeve not, they shall not be established, *Esa. 7. 9.* but shall be damned, *Mark. 16. 16.* they shall not see life, but the wrath of God

God abideth on them, *Ioh. 3. 36.* Neither is the faith of God, by mens unbeleef, made without effect. For his truth and faithfulness is confirmed as well in damning unrepentant & unbeleeving synners, as in saving those that repent and beleve. When the righteous turneth from his righteousness, and committeth iniquitie; he shall dye in his iniquity; and yet the way of the Lord is equall; as sayth the prophet, *Ezek. 18. 24. 25. 26.* Again, as all men naturally are lyars, and doe faile and break covenant on their part, by syn, which God never doeth: so if they continue in syn, and turne not to the Lord by repentance and faith, they all perish, *Luk. 13. 3. 5. Rom. 8. 6. 10. 1. Cor. 6. 9. 10. Jude v. 5.* But let men repent, and turn from their transgressions, so iniquity shall not be their ruine, *Ezek. 18. 30.* Otherweise it would follow, that after men are entred into covenant with God, & are baptized: though they fall frō Christ to Antichrist (as the church of Rome hath doen) though they fall to Mahomet (as many East churches have doen) though they turne to be Iewes or pagans, and so dye, yet they shall be saved; for their unbeleef cannot make the faith of God of none effect. But so to expound this Scripture *Rom. 3.* were to turn judgement into wormwood, unto the destruction of mens soules. And if mine opposite would not gather some such thing from it; what will it help his plea for the baptisme of the church of Rome, which is the *Whore of Babylon*, whom God hath devoted unto destruction, except they repent. *Rev. 17. & 18. chap.*

*Obj. The Jewes in Christs time and before, holding justification by circumcision, & workes of the Law; set these up in the place of Christ & his precious blood, &c. Should we therefore say, that circumcision was then an impure idoll in their abuse? &c. Or should wee not rather learn to put difference between Gods ordinance in it selfe, and between mans abuse thereof, &c.*

*Ans.* Whensoever Iew or Gentile, held justification by circumcision, sacrifice, or workes of the Law: they made their sacraments, sacrifices, and workes idols, impure idols to themselves in their abuse. And it is admirable, that men teaching religion, should bee ignorant, that whatsoever creature or work of man is put in the place of God and Christ; it is thereby made an idol: though Gods ordinances, and the workes of his Law in themselves are alwayes good; but turned to idols, are alwayes evill, and an *abomination to the Lord*; as is before proved. What mouth can deny, but the Papists are idolaters in praying to Saints and Angels? If idolaters,

then they serve idols: if they serve idols in so praying, then the Saints and Angels are idols to them in their synfull abuse. Yet who knoweth not that the Saints and Angels in heaven, are blessed and holy, and not Idols in themselves. But this is mine opposites continual fallacie wherby he would deceive his reader; that because Baptisme and the Lords supper, are Gods holy ordinances in themselves; therefore the Papists that worship them as Gods, have not made them idols to themselves. And under this shelter of falsehood he shrowdeth himself when he hath nought else to answer: repeting it I know not how often.

*Isa. 44. 20.* 7. That the Romish baptisme is a lye "in the right hand of all that so receive it. Where the Prophet speaketh of idols, that by nature are no Gods &c. If the Romish baptisme were in the nature of it no baptisme &c, then should it without question be renounced as a very idol in deed. &c.

Ans. Belike then, he would have us take it for no lye, but for a truth, that popish baptisme giveth grace, and washeth away syn by the work doen. Neyther is it a lye, but truth, that bread in their Mass is very Christ really & properly, as he died on the cross: To apply *Isa. 44. 20.* against these things, is to hold an error: Wel, let my error continue with me: for I trust I shall alwayes hold that they are lyes in the right hand of all that so receive them. And as the prophet speaketh of thé that by nature were no Gods: so doe I. For neyther is water in Baptisme, nor wine in the Masse, Christs blood naturally: neyther can they doe that which onely Christs blood effecteth. And how ever there is difference between the idols of false Gods, and the idols of the true God; yet the scripture calleth them all *Devils*, *Deut. 32. 17.* *2 Chron. 11. 15.* *1 Cor. 10. 20.* so I call them all lyes. And where he sayth, *if it were in the nature of it no baptisme*; he might have knowen, that Gods true ordinance of baptisme, turned into a lye, maketh it a lying baptisme, and yet some baptisme it is, though not the true. Wherof the lye being put away, and the truth restored of God unto us; there need no other renunciation, as before I have proved. His other repetitions and questions of the same thing, need no further answer.

Obj. How wil be shew, that baptisme is so received as standing in the place of Christ &c. seing they are infants usually that receive it there &c.

Ans. Even as he wil shew against the Anabaptists, that baptisme is truly and rightly received in Christian churches: where they are infants usually that receive it. For as the covenant of



Christ is to parents and their seed: so the covenant of Antichrist is to parents and their seed; even the covenant of destruction; that their babes be dashed against the Rock, *Psal. 137. 9. Esa. 13. 16.* The infants of Iewes, are Iewes; the infants of Turks are Turks; the infants of Christians are Christians: so the infants of Antichristians are Antichristians.

Obj. Considering also their profession of Christ, and baptising with water in the name of the Father Son and holy Ghost; and that this alone is in deed the baptisme of that church, the other things being but erroneous opinions, and synfull additions &c.

Ans. We have before considered that the profession of that church, is all one with the profession of the Pope, who eyther is not Antichrist, or else he denyeth both the Father and the Son, (as the Apostle sayth, *1 Iob. 3. 22.*) how ever in word he confesseth both. 2. As they baptise with water in the name of the Father &c: so they consecrate their Supper or Mals with bread and wine, and the words of Christs institution, *Mat. 26.* why doth he not also affirme, that their Mals is no idol, no lye, in the hands and mouthes of them that receive it as their maker, and eat their God, more profanely then the heathens. 3. It is untrue that *that alone* (which he mentioneth) is in deed the baptisme of that church: in deed it ought to be, but so it is not. He might as well say, their prayers to God, are the onely prayers of that church; for by divine institution so it should be; but it is knowen they pray also to innumerable creatures. 4. I grant the other things, are but erroneous opinions, and synfull additions: and he also must grant, that all the idolatrie of the heathens, condemned in *Rom. 1.* were but erroneous opinions and synfull additions; contrary to the covenant which God had made with them in Noes dayes, *Gen. 9. 9. 10. 11. &c.* Were it not for erroneous opinions, and synfull additions; all men now should be in that perfect estate wherein at first we were created. *Eccles. 7. 29.*

8. That the Romish baptisme is such, as the saying of the Apostle is verified in it, *an idol is nothing in the world, 1 Cor. 8. 4. &c.* If so, then the baptisme of that church, hath no relation to God, nor any divine institution, representation, or signification in it, &c. Then it ought of necessity to be rejected &c.

Ans. If th'Apostles doctrine be true of idols, that they are nothing, *1 Cor. 8. 4.* he ought not to kick against it, or me for alleging it. To his inference I answer, it hath no true relation unto Gods

covenant (which is not with that Antichristian church,) but a false pretended relation it hath: as their other sacrament of the Mass or supper; where also there is a lying relation to Christs sacrifice, which they blasphemously renew, crucifying dayly the Lord of glorie. To his conclusion, he hath oft been answered: we reject the idol wholly; and reteyn onely the truth, so farr as God by his word hath sanctified it unto us: without eyther grosse Anabaptistry, or notorious blasphemie, which with open mouth he chargeth us, & would fray the simple with.

9. That water (the material thing) in popish baptisme, is as the gold and silver (that is the matter) of the idols spoken of, *Psal. 115. 4.* Where as the use of water in baptisme is appointed by the Lord and stil to be reteyned, *Ioh. 1. 33. &c.* but the use of gold for idols, is forbidden, and utterly to be abandoned, *Exod. 20. 23. Deut. 7. 25. 26. &c.*

Animadv.  
pag. 72.

Ans. He corrupteth my words. I † sayd, *An idol for the matter and workmanship is something (Psalm. 115. 4.) but for the relation unto God, it is nothing.* So Popish baptisme as touching the material thing is somewhat, the salt, water, oile, are Gods creatures: the outward action is the work of the hands of an idolatrous priest; and this work remayneth, as did the work of the idolaters circumcising in Israel. &c. This he maketh an error in me, which all that have knowledge, wil easily see to be truth. But the use of water in baptisme, (sayth he) is appointed by the Lord. True, unto the Christian church it is so: but the use of water in popish idol baptisme, or of bread and wine in the Popish mass, was never appointed by the Lord: this was the point he should have proved. As God sayd to the Jewes, *bring no more vaine oblations, incense is an abomination unto me, Esa. 1. 13.* so sayth he to the Antichristians, make no more vaine baptisings, the Masse is an abomination to me. Mine opposite sayth, *the use of gold and silver for idols is forbidden:* very wel; and is not the use of water, bread and wine for idols forbidden also? The use of gold to make the images of Cherubims was commanded, *Exod. 25. 18.* but if the Gentiles had made themselves golden Cherubims, they had been idols and syn to them, for God commanded them not. So water, bread and wine, are commanded the Christian church, in her sacraments: but to the Antichristian church God commandeth not these, til they repent & turne to Christ; then and not before may they use them for holy signes. *Psalms. 50. 16. 17. Prov. 21. 27. & 9. 13. 17. 18.* In this, his tenth error or exception is also answered; which is about the very same thing:

thing: but that he delyreth in multiplication.

11 Touching the relation, (which is the mayn thing in a sacrament) there is should seal up unto them the forgiveness of synns, and (as they blasphemously say) quite take away synns, and conferr grace; so it is a vaine idol, and nothing. But the Sacraments in their relation are not onely seals but signis also: Gen. 17. 11. Rom. 4. 11. &c. Now (by their assertion) the baptisme aforesayd sheweth nothing at all to the mind, and so is a vaine idol and nothing: and that which is sheweth to the eye, is but as the gold and silver of the heathens idols: which if it were true, then in deed there should be nothing of Gods ordinance, nothing of a true sacrament, &c. And can they then blame the Anabaptists? &c.

Ans. That there is no true relation in the popish baptisme, is sufficiently proved; the persons being Antichristians, out of the covenant, and without promise in that estate. That they have the true material things, of washing with water in the name of the Father &c, I have alwayes granted; though these materials are abused by them to idolatrie, as the Iewes abused their sheep and bullocks to abominable sacrifices. That of the gentiles silver and gold, is true also touching the matter, which is Gods good creature: further comparison I made not, though he corrupted my words.

Object. Whether think they that the baptisme received in the true Church, doe seal up to hypocrites the forgiveness of their synns? If they think not, whether they wil say, that the baptisme of those churches hath not the relation which is the mayn thing in a Sacrament. It is generally held that <sup>†</sup>Simon Magus who was baptised by Philip, was an hypocrite, and that his baptisme did not seal up unto him the forgiveness of his synns: wil they therefore say, that the baptisme ministred by the Euangelists, had not the relation &c? Besides that thus the relation of the sacramentes should depend wholly upon man, and not upon the Lord or his ordinance at all.

Ans. To passe over his forme of writing, how he asketh questions, when he should prove or convince: I answer, his question is from the matter in hand, and so is deceitfull. We speak of the outward visible church of Christ and ordinances belonging therto; also of the visible Antichristian church and ordinances there abused. He leaveth this, and runneth to hypocrites, which men can not discern; and whom therefore we must leave unto God, among other secrets, Deut. 29. 29. To reason from the one of these to the other, would bring all confusion; for hypocrites are lawfully admitted into the Church; as was Judas, Simon Magus and many o-



ther: if upon this ground, open Antichristians, idolaters, unbelievers, may be admitted also: then the church and the world, shal be one confused Babel. To his question I answer; baptisme in true Churches administred as th'Apostles and Euangelists did: sealeth up to all, the forgiveness of their synns; unto the judgment of man; and they should greatly syn, and profane Gods ordinance, to baptise any other. Simon Magus when he was baptised, it is testified that *he beleaved*, A<sup>c</sup>. 8. 13. so by the ordinance of Christ, he was to be baptised, Mat. 28. 19. neyther knew they him to be an hypocrite when he was baptised, til afterward. Thus are we bound by the rule of love, to beleewe that all rightly baptised in the Christian church, have the seale of forgiveness of synns, and are *buried with Christ by baptisme*, and that *by one spirit, we are all baptised into one body*, Rom. 6. 3. 4. 1 Cor. 12. 13. And so mine opposite beleewing the church of Rome to be Christs true church, and to have his true baptisme, was bound also to beleewe them all to be of one body and one spirit with himself, til they manifest to him the contrary: which seing they have not doen by all their idolatries, heresies & impieties; it is not to be thought that ever people which wil call themselves Christians, could doe it. As for us, we know the covenant of Christ is not with Antichrist, or his whoreish church; though therin God hath many elect: but we know that his covenant is with the true Christian church, and all the members of it, although therin be many hypocrites and reprobates; both which are manifested in time by their fruits. We walk by the rules revealed to us of God: secret things are not for us to judge of, until they be manifested.

Where he concludeth, *that thus the relation of the sacraments should depend wholly upon man*, and not upon the Lord at all: it is a calumniation without all colour of proof. The relation is by mutual consent, the Lord offring his son Christ for salvation to all repentant beleewing synners: we by grace having obteyned faith, doe therby apprehend Christ for our saviour, as in the word, so in the sacraments.

His next demaund about our selves and our baptisme had in Rome; is a thing againe and agayn answered, without running in to Anabaptistrie, whither he would so fayn drive us.

12. *These men erre not a litle, when they say that (popish) baptisme hath not the relation of a sacrament to them, but is a vaine idol and nothing, because*

cause they say of it, that it quite taketh away synns. Shall mens erroneous sayings and opinions make a nullity of Gods ordinances, signes and seals? Can not God be true, though they be liars? &c.

Ans<sup>r</sup>. Here is an other repetition of that which he forealleged in his 6. reason or errour; which I there refuted. Mens erroneous sayings, opinions, and doings, doe disanull to themselves all Gods promises, signes and seals: which are onely conditionall, if men repent, beleeve and obey; which grace God giveth to all that are Christs. And if men beleeve not nor obey, and so be damned: their damnation impeacheth not Gods truth at all, but confirmeth it; for he hath sayd of such, that they shalbe damned. *Mar. 16. 16. Joh. 3. 36.*

Obj. Besides the relation in a sacrament, there is also to be regarded the commandment of God, who hath appointed it to be observed in the church. As Christ who was without syn &c, yet in obedience to the Law, was circumcised and baptised. &c. Therefore it should be syn in the church of Rome, if they should reject baptisme and not keep it. Which doth plainly evince, that it is not a vaine idol and nothing, (for then it were not syn but their dutie to cast it away, and not to keep it at all) but that it is the Lords ordinance &c.

Ans<sup>r</sup>. The first is true, for without the word and commandment of God, it could be no scale of his covenant, or have any relation at all therto. The second is a deceytful reason, concluding from the holy commandment of God, to the unholy keeping of it in Rome. It should be syn in them to reject baptisme & the Lords supper professedly: it is syn in them, to keep them as they doe profanely. It were better for a man never to be baptised or eat the Lords supper all his life, then to communicate with the church of Rome in eyther of these, as they profane them: for we may not doe evil that good may come therof, *Rom. 3. 8.* So his plaine evi<sup>l</sup>ction that it is not a vaine idol in their abuse of it, is but a plaine fallacie: let him apply it to the other Sacrament, and it will appear. Antichrist hath transformed the Lords supper, into an abominable massing sacrifice, and therein worshipeth a wafer cake for his maker and redeemer: this he durst not deny to be a notorious idol. But his reason (if it be good) wil prove it no idol: thus. It should be syn in the church of Rome if they should reject the Lords supper and not keep it. Which doth plainly evince that the Lords supper in Rome (though changed by them into a wicked Mass) is not an idol, for then it were not syn, but their duty to reject it. The

refutation herof is this; Rome and all nations syn, that doe not beleve aright in Christ, and keep all his ordinances. The more that they openly renounce Christ or any of his ordinances, the more they shal adde unto their syn. Yet in that they keep them not aright, but have changed the truth of God \* into a lye, and his holy ordinances into idols; they are also great synners, for which if God give them not repentance, they are under wrath and damnation, *2 Thes. 2. 10. 11. 12.* Of this point, I have spoken † before, in answer to his 6. reason for the church of Rome.

His 13. and last errour, is but a repetition of former matters, about the brazen serpent, Gods ordinances and creatures considered in themselves &c. to which I have before answered, shewing that it helpeth the Papists no more to clear them of idolatry herein, then the heathens of old, who made idols of creatures and ordinances, which in their own nature and first institution, were good and holy. And hitherto of his *errours* wrongfully imputed unto us.

To these, by his figure of repetition and multiplication, he hath added from the former grounds, *Contradictions, Abuse of scriptures, Vaine distinctions and Anabaptistical assertions*: all which being but the same things turned and repeated, and by me before cleared, I count it needles labour to make the same answers againe, to his empty calumniationes.

### Of Circumcision in Israel.

**T**He reason why we repeat not the outward work of baptising with water againe, such as have been baptised in false churches; is the example of the Israelites: who after their falling from God and from the Church, and after the Lord had given them the "bill of divorce, when they repented and turned to the Lord, were admitted to the Passover, without any new cutting or circumcising in the flesh: *2 Chron. 30. Ex. 6.* And because I denyed them in such estate to have true circumcision (which is the signe and seale of the righteousness of faith, *Rom. 4. 11.*) mine opposite as his manner is, chargeth me with *very erroneous and ungodly assertions*, and maketh a longsome discourse of the state of Israel, and of words and phrases used concerning them. And unto ten lines of mine, (in *Animadv. pag. 70.*) he giveth an answer of above 30. pages (in his *Christian plea. pag. 65. to pag. 96.*) to blinde his reader with



many words. I will briefly shew the insufficiencie of his answers.

And first, that Israel after they departed from the Lord, his Temple, altars, sacrificers, and church; and made new Temples, altars, sacrificers, signes and a new church of their own divising; that Israel I say, from that time was not a true church; I have before \* shewed my reasons in handling the state of the church of Rome.

Mine opposites † first colourable reason, is from such scriptures † Chr. as stil name them the Lords people, and the Lord to be their God, and to remember the covenant of their fathers Abraham &c, 2 King 9. 6. &c. and 13. 22. 23. pag. 58.

Ans. I have heretofore answered, that this Argument, They are called the Lords people, therefore they are his true church; is not to be granted. For 1. Things are named in scripture sometimes, as they have been before, though they be not so still: as Abigail is called the wife of Nabal, though he were then dead, and she married David, 1 Sam. 30. 5. Solomon was begotten of Uriahs wife, whereas she was then Davids, Mat. 1. 6. Jesus was in the house of Simon the Leper, Mat. 26. 6. so named, because he had been a Leper &c. 2. They were so called in respect of their profession, that they would be so esteemed and named: though in deed they were without the true God, 2 Chron. 15. 3. as, O thou that art named the house of Jacob &c. Mic. 2. 7. 8. Thirdly, in respect of their calling unto him, and his covenant afterward, though for the present they were none of his: as, In that day, I wil marie thee (Israel) unto me for ever &c. Hos. 2. 18. 19. 20. 23. Thus the Gentiles were called Christs sheep, because they should after be brought into his fold, Ioh. 10. 16. and God had much people in Corinth an heathenish ci- ty, A&c. 18. 10. 1 Cor. 12. 2. And the Jewes to this day are Gods people, and beloved, not for their present state which is cursed, but for the promise that they shal hereafter be grafted againe into Christ, Rom. 11. 11. 20. 23. 25. 26. & 9. 4. With Esa. 59. 20. 21. Ezek. 34. 23. -- 30. Hol. 3. 5. Fourthly, \* in comparison with the Philistines and other heathens, they were called the people of the Lord; because they never renounced their God in name and professedly, but pretended the contrary. Fifthly, that God did not presently cast them off, in respect of calling them to repentance, and of their dwelling in the land, or as the scripture sayth (in 2 King. 4. 27.) of putting out the name of Israel from under heaven. For his covenant was to punish them by degrees (Levit. 26. 16. 18. 21. 24. 28. 33.) and at last if they repented not, to scatter them among the heathens, til their uncircumcised hearts should be humbled; and they rued their former syn: and then he would, remember

\* P. 71. C

Anim

P. 81.

\* Animad

pag. 93.

† Animad

pag. 89.

Lev. 26

v. 41. 39-43

his first covenant; and so receive them againe to grace in Christ. Vnto which I now add this sixth, that God called himself the God of Israel, and them his people, because of many among them that were in deed his; both such as yeilded not to Ieroboams idolatrie, but went to Ierusalem to sacrifice, 2 Chron. 11. 16. and seven thousand in Israel, which bowed not the knee to Baal, 1 King. 19. 18. and such also, as erring at first in simplicitie, were by the Prophets brought to repentance: though the general state of the land never repented, but went on in their syn, til the Lord cast them out of his sight, as is testified in 2 King. 17.

Chr. plea  
8. 60.

His \* next chief ground is the comparison of Iudah, who likewise forsook the Lord, and sometime became more corrupt then Israel: so that if Israel were not in trueth Gods people and church, then Iudah was not.

1 Cor. 5. 1.

Ans<sup>r</sup>. I have shewed how Israel might be called Gods people still: and why I judge them not to be Gods true Church. For Iudah, they changed not the constitution wherein they were set of God, made no new face of a Church, no new Temples, preists &c as did Israel. Therefore they did wickedly in the true Church, as often times greater impietie is committed in the Church, then among the heathens: yet the state of the church & of the heathens may not be compared; though the punishment of such as transgress in the Church, and repent not, shal be worse then the heathens, Mat. 11. 20. -- 24. Secondly, the defection of Iudah was not generall like Israels, (though sometime the scriptures speak generally, when many are corrupted,) but even then when for their synns they were caried into Babylon, there was a godly company, compared to a basket of good figgs, Jer. 24. 2. 5. 6. 7. which had cried out for all the abominations, & were marked and reserved of God, Ezek. 9. 4. &c; Thirdly, the state of Iudah was often times reformed by many good Kings, as Iosiah, Ezekiah, Iehosaphat and others; the people brought to repentance, and the covenant renewed: but never so in Israel, by any king that there reigned, from their first apostasie, to the captivitie. 2 King. 17. Fourthly, for the wicked troupes in Iudah, that refused admonition, persecuted their brethren, killed the Prophets, mainteyned idolatrie; for which the godly left their synfull communion; I hold them not Gods true Church, or in his covenant of grace. Because the covenant was alwayes conditional, (if men repent and beleewe) as I have before proved, and mine op-

posite himself hath granted. This may suffice, to his often repeated reasons, which are deduced and varied from the grounds aforesayd.

*Touching 2 Chron. 13. 3.*

**I** Shewed from the Prophet Azariahs speech to Afa and all Judah; that Israel was *without the true God, without teaching Priest, and without Law, 2 Chron. 13. 1. 2. 3.* and therefore could not in that estate be judged to be in the covenant of grace.

Mine opposite labourereth to bring Judah it self also within this † Chr. pl. estate: but that hath no colour with it. The distinction of names, pag. 65. Judah and Israel; the state of Judah under Solomon, Roboam, Abijah, and Afa, (though corruptions were come in,) plainly sheweth it otherwise; and I leave it to the readers judgment. 2. He granteth, *it may well be understood of the 10. tribes*, and sheweth good reasons for it: how then doth he take away the weight of the reason, that Israel being *without the true God, without a teaching Priest, (Gods true ministerie) and without Law*, could not in that estate be Gods true church, in his covenant of grace; or have the true scales therof unto them? He sayrly denyeth the conclusion, *It wil not prove* (sayth he) *that circumcision or the other ordinances of God had in Israel or in Judah, were false and deceitfull signes &c.* If it would, then it might be urged against Judah also; and where then was circumcision? &c. I answer; If there were no circumcision but among them that were *without the true God, without his ministerie, and without his Law*: then was there no true circumcision in the world. For if we consider the first institution of circumcision, *Gen. 17.* and the Apostles doctrine of it, in *Rom. 2. 25. 28. 29. & 4. 11.* and the doctrine of Christian baptisme now, answerable to circumcision of old: it is impossible that that people should have the true scale of righteousness and salvation from God in Christ, that are without God, and without Christ. No colourable excuses or distinctions wil here avail: except men can prove an absolute promise of salvation whether men repent & beleve or no: whether they be in God and Christ or no: Which is contrary to all the scriptures. Wherefore this one testimonie is ynough to overthrow all his long plea for Israel; as if they in this synfull state, unrepentant, continued stil actually in the covenant of grace and state of salvation. And what colour maketh he, a-



gainst this plaine scripture? He first speaketh of *forsaking God*, what it meaneth, and how it is spoken of the Iewes in the prophets: namely of forsaking his *Law, Temple, Worship, and service*: and not simply of so dealing with the Lord himself, as the bare words and letter it self, might seem to imply. For even in the desertion of Israel, when Ieroboam set up the calves, yet still they intended to worship the Lord that brought them out of the Land of Egypt &c. 1 King: 12. 28.

Ans<sup>r</sup>. First observe, how here he would not have the bare words and letter of the scripture to be insisted upon: yet is it his continuall practise, and onely colourable reasons. For the *Temple of God*, 2. Thes. 2. and the *people of God*, are his mayn grounds for the church of Rome, and of apostate Israel. 2. He omitteth the words which I cited, that Israel was *without the true God* &c: and speaketh of an other phrase, of their *forsaking the Lord*; to ease his burden, which he found too heavy. 3. It is granted him, that by forsaking the Lord, is meant the forsaking of his *Law, Temple, Worship and service*: and not that they did professedly renounce God, but still pretended and intended to serve the true God: what would he infer hereupon? This maketh the more against his plea for them. The scripture sayth, they were *without the true God, without teaching Priest, without Law*: this was true, eyther in their own account, or in Gods; not in their own account, for they thought they still re- teyned the true God, (even as the heathens of old, hereticks, Antichristians and Iewes at this day, perswade themselves that they serve the true God;) therefore they were such in Gods account. Now Gods judgment is alwayes according to trueth, when mans judgment erreth, and deceiveth himself. Thus then, though Israel thought themselves the true church, and to have the true God (as mine opposite also thinketh and pleadeth for them;) yet in the Lords account, which is trueth, they were *without the true God, and without Law*. So mine opposite hath the Israelites own erroneous judgment to help him, I have the Lords judgment & his Prophets, against both him and them.

He then referreth us to his former book, where he shewed diverse respects, how on their part they brake the covenant, but the Lord brake it not on his part, but called them to repentance &c. To which book of his I gave answer, and have in this also before shewed, how he yildeth me the mayn ground; namely that the covenant of grace is conditional onely, if men repent and believe.

Which

Which seeing the scripture witnesseth that Israel did not; 2 King. 17. 13. 14. 15. 16. &c. they remayned still without the true God, without teaching Priest, and without Law; til the Lord cast them out of the land, and scattered them among the heathens, which were without God and without Law, before them. And now what could their circumcision, Passover, sacrifices &c. avale them; but scale up their further judgment, who had rejected the true God; but falsely re-  
 teined and abused the signes of his favour, to their condemnation.

*Touching Jer. 3. 8.*

**G**OD testifieth of adulterous Israel, *I put her away, and gave her a bill of divorce, Jer. 3. 8.* Then was she no longer his wife, nor he her husband: but the covenant of her spirituall mariage was disannulled even on Gods part also. Yet the Israelites kept circumcision the signe and scale of his covenant, but by usurpation, not by right: so it was in their abuse of it, no true signe or sacrament unto them.

To this he answereth, that the Prophet spake this in Josiabs dayes, *† Chr. plead at which time Israel was caried captive into Assyria. So this place is not to p. 42. 68.* the point of the question, of their state from Ieroboams time, all the while they abode in the land.

*Ans.* First he takes it for granted, that by the bill of divorce is meant their putting out of the land: which though I should grant him (as I will not deny it, but leave it to further consideration,) yet it is to the question in hand touching their circumcision which they still retein; and were upon repentance received to the Passover, without any new circumcising in the flesh, *Exr. 6. 10.* and he himself \* urgeth this very place of *Exr. 6.* against the Ana-  
 baptists, to prove they need not baptise againe: the same by a good right, doe I urge against him. Yea and suppose that I erred in judging of their estate while they were in the land: yet this their estate after, is ynough to prove my cause, namely that Circumcision, and so baptism: usurped by false churches, or by them that are no church (as Israel now were *†* no people,) need not be repeated. *† Esai. 7. 8.* Whereas he pleadeth if Rome be not the true church, & have not the true baptism, we are to be baptised againe. Now that in *Exr. 6.* was many yeres after Israels captivie, or divorce, for it was after Judahs captivie, and returne after 70. yeres. When  
 \* *Exr. 1. 1. 2.*  
 Cyl.  
 rus,

rus; to whom the Lord God of heaven had given all the kingdoms of the earth, proclaimed the peoples returne throughout all his kingdoms. At what time, as those that had been caried to Babylon, returned, *Ezr. 2.* to the number of 42 thousand and more: so after in Darius dayes *Ezr. 6.* when the children of Israel which were come out of captivitie, kept the Passover with joy, for that the Lord had turned the hart of the † King of Assyria unto them, all such as had separated themselves unto them, from the filthynes of the heathen of the land, to seek the Lord God of Israel, did eat with them: *Ezr. 6. 21.* So they of Israel that had been captived in Assyria, and returned to the Lord, were received without any new circumcising, as they were also before in *Ezekias* dayes, *2 Chron. 30.* Which example being in the dayes of Ezra and \* other prophets, & written in the scriptures for four instruction: is a sufficient ground for us now to doe the like, whom the Lord hath brought out of the Antichristian Babylon and Assyria, that we may eat the Lords supper, and injoy other his ordinances, without any new baptising with water.

*Chr. plea*  
*g. 69.* The bill of divorce, he \* expoundeth to be the putting of them out of the land of Canaan, as out of the Lords house or presence; from *Hos. 9. 3. 15. 17.* 2 *King. 13. 23.* A woman divorced, is termed (hee sayth) one that is cast out, or thrust forth out of her husbands house, *Ezek. 44. 22.* Thus some think excommunicats to have a bill of divorce &c. and then also, they are not to be esteemed as put out of the covenant of the Lord, but from his house and family, til they repent. So as upon their repentance they ought to be received againe into the Lords house, without any new baptising of them againe, which yet should be, if they had been put out of the covenant of the Lord. For baptisme is the signe of our entrance thereinto: &c.

*Ans.* By this it appeareth, he takes the bill of divorce, for no putting out of the covenant; but out of the house, out of the land of Canaan onely. Which if it be so, then the mariage of Israel, was no taking into the covenant but into the land of Canaan. And this agreeth well with the Anabaptists, who hold that Israels covenant, was not the covenant of grace, but a carnal covenant & promise of the land of Canaan. It is knowen, that the bill of divorce, disannulleth the covenant of mariage, as appeareth in the Law in *Deut. 24.* First by the name *Cunabuth* that is *Cutting-off*, secondly by the liberty therupon following, that she may marry another man; thirdly by the just cause thereof which is whordome, *Math. 19. 9.* fourthly



fourthly, by the consequent therof, that a man having so put away his wife for whordome, he also may without danger of adulterie marie an other woman; which cannot be unless the covenant of mariage be disanulled; *Mat. 19. 3. -- 9.* Fifthly it is confirmed by the copie of the bill of divorce uled in the common wealth of Israel, as appeareth by their ancient records, in these words; \* *In such a day of the week &c, I N. the son of N. have voluntarily &c, dismissed & in Gittin left and put away thee, even thee N. the daughter of N. &c. Which hath been my wife heretofore, but now I dismiss thee, and leave thee, and put thee away, that thou mayst be free, and have power over thyne own soule, to goe away, to be married to any man whom thou wilt &c.* Sixthly, it is testified by the Apostle writing to the Israelites, the strangers scattred throughout Pontus, Galatia &c, *1 Pet. 1. 1.* and saying to them. Which in time past were not a people, but are now the people of God: Which had not obeyed mercie, but now have obeyed mercie, *1 Pet. 2. 10.* Wherby it is evidently proved, that their divorce was from the Lord, and from being his people, or partakers of his mercie in Christ.

Now wheras he gathereth from *Ezek. 44. 22.* that a divorced woman is called *Gerusha*, that is *cast out*, or *thrust forth*, which he expoundeth from her husbands house: he might have seen better in the Law of Moses, (to which the Prophet there hath reference) where the like commandement is given, in *Levit. 21. 14.* which a litle before, in *vers. 7.* is explained by God himself, *Gerusha meishshah*, that is, *cast out* or *put away from her husband*; according to which Law, and phrase, Israel was divorced and cast out, not onely from the Lords house and land, but from the Lord himself. Moreover he might have seen, in *Deut. 24. 1.* the bill of divorce in the womans hand, and her sending out of her husbands house, to be distinct things, one following upon an other. Againe, a woman may of her self goe out of her husbands house, & play the whore in an other mans house, yet it is she not therby divorced: as for example Michal Davids wife, was by her father Saul, adulterously given to Phalti, *1 Sam. 25. 44.* so she was out of Davids house, and had an other husband in whose house she remayned: yet David that had not given her a divorce, required her as his wife, and she was taken by Abner from her second husband, *2 Sam. 3. 14. 15. 16.* Wherfore the bill of divorce or of cutting off is not from the house onely, but disanulleth quite the covenant of mariage; so as they cannot without a new mariage be reunited. And the Lord, (as if he purposely would prevent all

such vaine pleas for Israel) useth in *Jer. 3. 8.* both the word *put her away*, and the word *divorce*, and this also in the forme plural, thus, *and I gave unto her, the bill of her divorces* (or, *of her cuttings-off*;) as if he would teach us, that whatsoever divorce or cutting off belonged to such an adulterous wife, he had given unto her; and so not from the land but from the Lord also she was divorced. As yet further appeareth by *Hos. 2. 2.* *plead with your Mother, plead; for she is not my wife, neyther am I her husband*; but if he had onely put her out of the land, he was her husband stil, contrary to that which the Prophet teacheth. And contrary to the Apostle, who writing to the dispersed of Israel, *which had not obteyned mercie, but now have obteyned mercie, 1 Pet. 2. 10.* hath reference to that Prophet, who promised, *I wil have mercie on her that had not obteyned mercie; and I wil say to them which were not my people, Thou art my people; and they shall say, thou art my God: Hos. 2. 23.*

His applying this divorce to excommunication, is as strange. Excommunicates he wil have to be as put out of the house and church, but not out of the covenant. Wheras excommunicates are (by our Saviours doctrine) *as heathens and publicans, Mat. 18. 17.* and heathens are not in the covenant. Againe by Pauls doctrine, excommunication is the *delivering to Satan, 1 Cor. 5. 5. 1 Tim. 1. 20.* what that meaneth, we may learne by the contrary, in *Act. 26. 17. 18.* *I send thee, to open their eyes, and to turn them from darknes to light, and from the power of Satan unto God, that they may receive forgiveness of synns &c.* Wher the power of the Gospel is shewed, in turning men from Satan to God, wherupon they repenting and beleeving, receive forgiveness of synns: so on the contrary, when men syn, and joyn obstinacie with it, and wil not repent; they are by the power of Christ delivered from God unto Satan againe, that is, are of the world where Satan is prince; and in that estate, deprived of the promise of the forgiveness of their synns, til they turne againe unto the Lord.

Where he sayth, upon their repentance they may and ought to be received, it is true, so ought the Turks and heathens: for God as he never made absolute covenant but conditionall; so he never gave absolute bill of divorce, but conditionall; for who so repenteth and beleeveth in Christ shalbe saved. And wheras he sayth, *if they had been put out of the covenant of the Lord, they should be baptised againe*: it is marvel how he could not see himself herein, to be a very Anabaptist,

Anabaptist, or that which is worse. For if a man be baptised in the true church, as was Simon Magus, and fall from the faith of Christ, to become a Jew, or a Turk, or a paynim; and for his obstinacie & blasphemie be justly excommunicated: this man he thinketh, doth continue stil in the covenant of grace; for he is but cast out of the church or house, nor out of the covenant. Who ever heard such doctrine, that the covenant of grace should be continued to most wicked synners, excommunicated for turning to Iudaisme or Paganisme? Much lesser syn it were to err with the Anabaptists and baptise againe, then to hold such an heresie. If he hold it not, but would grant that such are out of the covenant: then he sayth, they should be baptised againe, when they returne; and so he that hath so busily set a snare to catch us in Anabaptistrie, is fallen himself into it, or into a worse.

Now to deliver our soules from both these extremities, we are to observe the difference between the reveiled covenant made with every particular visible church, and the unreveiled estate which is in Gods secret counsel touching all the members of the catholik church the company of those that are predestinated unto life: for many are out of the covenant reveiled, which yet are Gods elect. As the Ephesians whiles they were heathens, dead in synns, were to all mens judgment, *without Christ, without God in the world, and strangers from the covenants of promise, Eph. 2. 1. 12.* who after they were called to repentance and faith, were no more strangers and forreyners, but fellow-citizens with the Saints, and of the household of God, *Ephes. 2. 13. - 19.* in which estate they were in Gods counsel before, being chosen in Christ before the foundation of the world, *Ephes. 1. 4.* On the contrary many reprobates enter into the covenant of the church visible, and as Simon Magus, doe beleve and are baptised, *Act. 8. 13.* they beleve for a while, and in time of rentation, fall away, *Luke 8. 13.* Hereupon it cometh to pass, that the church not knowing certainly who are elect, and who not, but judging every tree by the fruits that appeare; receiveth into the covenant and baptiseth all that profess to repent and beleve in Christ unfeynedly; yet afterward seing them to break the covenant and forsake Christ and wil not be reclaymed, casteth them out, and delivereth them to Satan: in which estate, they cannot be sayd to continue in the covenant, or in the state of salvatio; though the election of some of them standeth sure with God. Who when



he of his grace giveth them repentance, they are restored againe to the church; and then it appeareth that they fell for a time, but are rayſed againe of God. And because when they were first baptised, they were not baptised into that particular church onely, but are counted baptised into the catholike church, and into Christ, his death and burial, *Rom. 6. 3. 4.* therefore though they renew the covenant, yet their baptisme is not renewed; for then it is manifested to the judgment of man, that the seed of God (though for the time it was not seen) remayned in them, and therefore their syn was not unto death, *1 Joh. 3. 9.* And this the Apostle teacheth us from God, saying, *This is my covenant unto them, when I shall take away their synns. As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers. For the gifts and calling of God, are without repentance, Rom. 11. 27. 28. 29.* Where we see, that while mens synns are not (by promise of God) taken away, they are not in his covenant, (as is confirmed also by *Heb. 8. 10. 12.*) And in that Gods gifts and calling (concerning his elect) are without repentance; they are to be restored into the covenant, when they turne unto the Lord, without any repeating of their outward baptisme.

Where he addeth this reason, *For baptisme is the signe of our entrance into (the covenant) and the Lords seale of his so receiving and admitting of us: as circumcision was unto the Jewes.* Though it may in some sense be admitted which he sayth: yet not as he intendeth and urgeth it. For first, Abraham was in the covenant of grace, and justified by faith in Christ, before he received circumcision, *Gen. 15. 6. Rom. 4. 3.* And after that, he received the signe of circumcision, a seale of the righteousness of the faith which he had yet being uncircumcised, *Genes. 17. Rqm. 4. 10. 11.* Secondly the children of Abraham were borne in the covenant, and holy, *1 Cor. 7. 14. Ezr. 9. 2.* and borne unto the Lord, *Ezek. 16. 20.* but were not circumcised til the eighth day, *Levit. 12.* and such infants as dyed before the eighth day, died not out of the covenant: not to speak of the women in Israel, which were in the covenant without circumcision in the flesh. Thirdly, Moses sayd to men women and children, *ye stand this day all of you before the Lord your God, &c. that thou shouldst enter (or pass) into covenant with the Lord thy God; Dent. 29. 10. 11. 12. 13.* Yet all which had been borne within 40. yeres before, were uncircumcised, and so continued till Moses was dead, *Ios. 5. 2. -- 7.* By all which it appeareth that men may otherwise enter into the Lords covenant, then by

by Circumcision, or by baptisme now come in sted therof. How much more then, if they have been baptised before, and fallen from the covenant; may they enter into it againe, without a new baptising with water? His other tautologies, I omit: being before answered.

But he thinks to have help from *Ier. 3. 12. 13. 14.* where God calleth Israel to returne unto him, and he will not cause his anger to fall upon them; and sayth, *Turne o backsliding children, for I am married unto you; and I will take you one of a citie, and two of a familie and will bring you to Sion.* Where amongst many observations, these are the chief,

1. That God deals otherwise herein then a man doth with his wife whom he putteth away, and she become another mans; as he shewed in *Ier. 3. 1.* 2. That these words *The Lord thy God*, are words of the covenant, *Genes. 17. 7.* 3. That he sayth, *I am married unto you*; which the best \* Writers expound to be the covenant of grace. 4. That he would take them one of a citie, and two of a familie, teaching that they should not stay one for an other; & though the body of the people should remaine obstinate, yet if a few returned he would receive them: which sheweth the stability and eternitie of his covenant, as *Gen. 17. 7.* which he performeth, if but a few be made partakers of that grace, as *Rom. 11. 1. -- 5.*

\* Psalor  
Calvin

*Ans.* He erreth himself, and causeth to erre, in not observing the scope of this scripture; nor the conditions propounded: and in not distinguishing the times, past, present, and to come; nor the covenant of the Law, and the covenant of grace.

The scope of this scripture *Ier. 3. 6. &c.* is to shew 1. the transgressions of Israel and Iudah; under the covenant of the Law: 2. the punishments inflicted for the same; 3. and a promise of another covenant of grace which God would make with them in Christ. Israel played the harlot, *Ier. 3. v. 6.* God called her to repent, but she repented not, v. 7. then God put her away, and gave her a bill of divorces, v. 8. yet Iudah her sifter, feared not but played the harlot also, and dissembled, so that Israel justified her self more then Iudah, v. 8. 9. 10. 11. Then God seeing them bothe to be covenant breakers, promiseth of his grace, a new covenant to be made with them in Christ; which he proclaimeth first to Israel, if they repent, acknowledge their synns, and turne unto him, v. 12. 13. and so speaketh of his mariage with them, to weet with the remnant of them, *one of a citie and two of a familie*, whom he would bring to Sion, v. 14. unto whom he would give faithfull pastours,

v. 15. not as under the Law, and rudiments thereof, for the most excellent signes thereof, even *the Ark of the covenant of the Lord*, should not be remembred or visited any more, v. 16. But *Ierusalem*, *the Lords throne* (the Christian † Church) should be for the Gentiles of all nations, v. 17. and for the Iewes, and for the Israelites walking together, v. 18. Then sheweth he the signes and fruites of his grace in them, manifested by their calling upon God, as their Father in Christ, v. 19. their weeping and supplication for their former synns, v. 20. 21. the Lords promise of mercie to them that returne, and their acceptation of his mercie offered, v. 22. shewed by their humble confession of their synns, and just punishments, v. 23. 24. 25.

The same argument is in *Ier. 31.* both touching Israel & Iudah, where after many promises, he speaketh of a "new Covenant with Israel and Iudah, not like the covenant made with their fathers, when he brought them out of Egypt, which they brake, though the Lord was an husband unto them: but a covenant, that he would \* write his Law in their harts, and forgive their iniquitie, which Paul expoundeth to be the new Covenant or Testament now confirmed by Christ, *Heb. 8. 8. &c.*

Now to apply these promises which concerned future times & graces in Christ, to that present time whē they were in their synns, unrepentant, unbelieving, unforgiven, under the bill of divorce, and put away from the Lord: is quite to mysse of the mark which the prophet aymeth at. For though he speaketh to Israel as a body or corporation which continueth through many ages: yet not those persons then living, but their posteritie are meant, for they perished in their synns (save some few that turned to the Lord) but their after generations found mercie. Neyther can we deny (if we rightly observe th' Apostles doctrine in *Rom. 11.*) but those and the like promises made by the prophets, doe belong to the Iewes even at this day (though for the present they are without the covenant in their owne persons:) for when the † fulnesse of the Gentils is come in, all Israel shall be saved (sayth he) as it is written, *There shall come out of Sion, the Deliverer, and shall turne away ungodlynes from Iacob. And this is my covenant unto them, when I shall take away their synns. As concerning the Gospell, they are enemies for your sakes, but as touching the election, beloved for the fathers.*

*Ier. 3. 12.* The conditions propounded he observeth not, namely, \* Return thou



show backsliding Israel, and *†* will not cause mine anger to fall upon you: *†* Only acknowledge thine iniquities &c. But pleadeth as if they in that rebellious estate, were still in their persons, in the covenant of grace visibly; though God, because they returned not, "had given" them the bill of divorce. Contrary to the gospell, which sayth, *†* If we say that we have fellowship with (God), and walk in darknes, we lye, and doe not the truth. *†* If we confesse our synns, he is faithfull and just to forgive us &c. *†* If we say, that we have not synned, we make him a lyar, and his word is not in us. 1. Ioh. 1. 6. 9. 10. Now this was Israels state, they walked in darknes, and synns; and \* *left all the Commandments of the Lord their God*, they would not turne from their evill wayes, nor \* *hear the Lords prophets*, nor *believe in the Lord their God*; but *†* *walked in all the synns of Ieroboam*, they departed not from them, until the Lord removed Israel out of his sight. And if any of them after their dispersion, returned to the Lord, they were then received: so also were the Gentiles that turned to him, and so the Iewes at this day, that come unto Christ.

He distinguisheth not the times. For their mariage with the Lord, which he sayth the *†* best writers expound of the covenant of grace: *†* if he referr it to the future time of Christ; is true; but then it will nothing help those unrepentant synners divorced from the Lord: for by the bill of divorce, the mariage is dissolved, as before is proved. If he referr it to former times, it agreeth not with the scope of the prophesie, as I shewed: but if that be granted him, then his *best writers* wil hardly prove it to meane the covenant of grace; for better then they, doe shew it to be the covenant of the Law, even Ieremie himself and Paul his expositor. For Ieremie in chap. 31. v. 32. useth the same word *Baalti*, *†* *I was married to them*: when he speaketh of the old covenant made when they came out of Egypt, which was the covenant of workes, not of grace; though they were then also in the covenant of grace, as they were in the faith of Christ. And Paul expoundeth that word *Baalti*, (according to the Greek version) *†* *I regarded them not*, Heb. 8. 9. which is quite contrary to mine opposites purpos. But it is usual in the Prophets, to speak of things to come, as already doen; as Esaias prophesying of Christ sayth, *Unto us a child is borne*, Esai. 9. 6. who was not borne til many yeres after. And so here the Greek version (so much approved in the new Testament) expoundeth this word \* *Baalti*, *†* *I am* (or *was*) *married*; futurely thus; *For I wil rule over you; and wil take you*

one of a citie and two of a familie, and bring you into Sion: so it is a prophesie of a future mariage with Christ: and accordeth to the Apostles writing unto that people, saying, ye are an holy nation, a peculiar people, &c: which in time passe, were not a people, but are now the people of God: which had not obteyned mercie, but now have obteyned mercie. 1 Pet. 2. 9. 10. When was the time that Israel were no people, nor obteyned mercie, unless when Lo-ammi, and Lo-ruhamah were borne, Hos. 1. 6. 9. and Ephraim was so broken, that it was not a people, Esai. 7. 8. Thus Peter testifying they were no people, (by which name Moses calleth the Gentiles when they were estranged from God, Deut. 32. 21.) and Paul saying that God regarded them not, or cared not for them, because of their breach of covenant, Heb. 8. 9. doe overthrow all my opposites plea for them, in their most synfull and unrepentant estate.

That which he sayth from Jer. 3. 1. that God deals otherweise herein, then a man doth with his wife whom he putteth away &c: helpeth him nor. First, he should say, then a man might doe with his wife, for it was syn for such a man to returne to his wife, it polluted the land, Jer. 3. 1. the reason wherof was, the man by unjust divorce, had caused his wife to be defiled, as the law closely teacheth, Deut. 24. 1. -- 4. which fault cannot be imputed to the Lord. Secondly, the Lord dealeth likewise with the Gentiles, when they turne from their adulteries, he receiveth them according to his former covenant and spiritual mariage with Noe and his seed, Genes. 9. 2. -- 16. Esai. 54. 1. 4. 5. 9. 10. So the promise being conditional, benefited not them that would not returne unto him.

The last point, of the stablenes of Gods promise, though but a few are made partakers of it, Rom. 11. 1. -- 5. is true: and concerneth as well the Gentiles as the Jewes; for in all ages, God brought some of the Gentiles into his grace, as the whole historie of the scripture sheweth. Wherefore it is marvel how he could so \* insist upon the promise made to the Jewes, & to their children in Act. 2. 39. whereas the promise of grace in Christ perteyned also to the Gentiles as is testified by all the Prophets: Deut. 32. 43. Psal. 117. Esai. 19. 24. 25. & 49. 1. 6. Ezek. 47. 22

† Chr. plea pag. 73. And wheras next † he digresseth to speak of Iudah, and from Esai. 54. 4. compared with Jer. 51. 5. would shew how in one respect they were forsaken, and bare the reproch of widowhood, (to weete by their captivity in Babylon) and in an other respect, they were not forsaken as a widow

shew of the Lord, who yet remembered his covenant to shew them mercie; he  
 foloweth his own wisdom in expounding the scriptures, & regardeth  
 not the wisdom of God who elsewhere hath opened that prophesie,  
 after a heavenly manner. The prophet Esaias in chap. 54. foretold  
 of Christ and of his sufferings; and in chap. 54. he prophesieth  
 of the Christian church; and beginneth, \* Sing joyfully a barren  
 (woman) thou that didst not beare &c; for mee are the children of  
 the desolate, then the children of the married wife, sayth the Lord. This  
 argument he goeth on to enlarge, shewing the former † shame and †  
 reproach, which this barren desolate woman had, for her widowhood;  
 & the contrary comforts that she should receive from her "maker"  
 her husband the Lord of hosts. Here are two women intimated, one  
 that hath an husband and children, an other barren, desolate and  
 in widowhood: whose estates God would change, as Anna prophesied,  
 The barren hath borne seven, and she that had many children is waxed  
 feeble; 1 Sam. 2.5. This barren woman, Paul interpreteth to be, Je-  
 rusalem which is above, the mother of all us Christians; For it is written  
 (sayth he) Rejoyce thou barren &c. Gal. 4. 26. 27. the fruitful woman  
 was the earthly Jerusalem, the church under the Law, (answerable  
 to Agar the bondwoman,) in bondage with her children, vers. 25. For  
 the Jewes church was (in their legal policie) under the Law, as an  
 husband: til being made dead to the Law, by the body of Christ, they  
 were married to an other, that they might bring forth fruit unto God,  
 as the same Apostle teacheth; Rom. 7. 1. 4. Now this heavenly Je-  
 rusalem consisteth as well of \* Gentiles as of Jewes; and this wo-  
 man bringeth forth children conceived by the immortal seed of  
 the word, the gospel: whereas before the church under the Law,  
 brought forth many Ismaels, children of Agar, servants, not free  
 borne, to be cast out with their mother, Gal. 4. 30. Whether now  
 is it safer to take this mans exposition of the earthly Jerusalem,  
 the mother of the Jewes; or to folow the Apostle, expounding it of  
 the high Jerusalem, the mother of us all? But it would require a vo-  
 lume, to goe through his many allegations out of the Prophets;  
 where he worketh upon advantage of words and phrales, neglect-  
 ing yea contrarying the mayn doctrines of the gospel, whiles he  
 pleadeth for open obssinate and unrepentant idolaters, yea and  
 such as were divorced from the Lord, that they continued not-  
 withstanding in the covenant of grace in that estate.



## Touching Hof. 2. 2.

**W**Her as the Lord testifieth of Israel, that she was not his wife, nor he her husband: and willeth her therefore to put away her whordomes, lest he strip her naked &c. *Hof. 2. 2. 3.* Mine opposite laboureth by comparing the propheties before, in ch. 1. and after in ch. 3. &c. to prove that this was not meant til Israel was put out of the land. And yet that putting out of the land, he maketh to be the stripping of her naked; which was an effect and reward of her former estate. And mixing the several propheties together, (wheras in the 23. verse of the 2. chapter, the Lord speaketh of the dayes under the Gospel,) he giveth this conclusiō, \* *T*hus now she is a wife, and not a wife: she is a wife, but a wife of whordomes; *Hof. 1. 2.* she is not a wife, that doth demean her self loyally as she should, but hath her adulteries between her breasts: *Hof. 2. 2.* And after a longer discourse, he inferreth, † *B*ut what is this to the point of the question in hand, which is not touching the condition afterward, but concerning their circumcision and estate, from the time of Ieroboams apostasia, whiles they were yet in the land. &c.

Ans<sup>r</sup>. He keepeth his wont, to pretend the question otherwise then it is. The point was indefinite about the circumcision of Israel in their Apostasie. These were his own words, "The Baptisme of the church of Rome, is true baptisme, as the circumcision in Israel apostasie was true circumcision, and not to be repeated againe. And if it be not a true baptisme, it is a false baptisme &c." He referred us not by any scripture, to their apostasie before or after they were put out of the land. I answered him in a few lines, and \* shewed him from *2 Chron. 30.* & *Ezr. 6. 21.* that there was no repeating of circumcision, therefore not of baptisme. Those two scriptures he himself † also now urgeth against the Anabaptists: the latter wherof speaketh of a time long after their captivitie. Then I briefly referred him to *2 Chron. 15. 3.* *Ier. 3. 8.* *Hof. 2. 2.* & *13. 1.* to shew their synfull estate to be such, as that "the ordinances of God which they in sin receyved, could not be unto them the signes and seales of forgiveness, and of life eternall, and therefore were in their use of them false and deceiptfull. Thus neyther he nor I, put any difference of their estate; though now he pleads it for advantage. But it is sufficient for to end our controversie, if the things I speak of, be after their captivity: for then returning with repentance, they were not recircumcised: so we, if we be baptised

in false churches, need not be rebaptised. So he hath written many leaves to plead for the whore Israel; but where shall we find this soundly concluded, which I denied, that when they were not the Lords wife, nor he their husband; then in that estate (were it before or after their captivity, let him take his choise,) their circumcision sealed unto them forgiveness of synns, and life eternal. This not being proved, he hath led his reader into a wood, where it would weary any man to follow him in his windings: and yet in the end, he shall not find that which his soule thirsteth after, touching their circumcision, when they were no longer the Lorde wife. Now to his distinction, *she is a wife, and she is not a wife*: take it at the best, she is a wife of whordoms; a wife threatened to be stripped naked &c. Where is the promise of forgiveness of her synns, unless she repented? And where is the testimony of her repentance? No where; (till Christ made the remnants of their posterity his wife; and his people, after they had been *no people*; 1 Pet. 2. 9. 10.) but whiles they were in the land, they grew more hard, unbelieving and unrepentant; 2 King. 17. 13. 14. 15. &c. But when she had the bill of divorce; Jer. 3. and was indeed not his wife, nor he her husband, but he had stripped her naked, and sent her among the heathens her companions; where now was the scale of the forgiveness of her synns, she abiding unrepentant? This is the thing that should be shewed; which is not to be seen in all his large discourse.

And what help findeth he at the hands of the Chaldee paraphrase which he citeth thus, *Rebuke the congregation of Israel; and say unto her; that she submitteth not her self to my worship, therefore neither doth my Word accept of her prayers: until she shall remove her evil works &c.* Will this prove true circumcision among them? First it appeareth that the Paraphrast understood this of them whiles they were in the land, otherwise then he, which referreth it to their after state. Secondly, in that synfull estate whiles they worshiped or served not the Lord, but idols (as after the Chaldees speaketh, *the Word of God*; that is Christ (as himself expoundeth it) accepted not their prayers. And could they then offer any true sacrifice or administer true sacrament, when God testified that Christ was not their mediator, to accept their prayers? Seeing it is certaine, that no man cometh to the Father but by him, Joh. 14. 6. Thus men may be overseen sometimes, to cite authors on their side, which either say workings or took quite another way.

Chr. ple.  
pag. 86.  
† Christ.

Touching *Hof. 13. 1.*

**T**He last place which here I cited was *Hof. 13. 1.* where Ephraim offended (or sinned) in Baal, and dyed: whence I judged their estate to be dead in syn.

Chr. plea  
eg. 88.

To this mine oppositer \* sayth, the same terms and phrase is used by Christ, of the church of Sardis; *T thou hast a name that thou livest, and art dead, Rev. 3. 1.* Should we now infer hereupon, that therefore baptism and the other ordinances of God, in the church of Sardis, were but in show receyved therein, and could not be unto them the signes or seals of the forgiveness of synns and of life eternal: and therefore were in their use of them false and deceyfull, as were the ordinances of God, receyved among the Gentiles? Would any man of heart and understanding, endure such blasphemie? Sayth not the Scripture, that the church of Sardis, was one of the seven golden candlesticks? &c.

Rev. 1. 23.

Answe. A man of understanding, wil discerne things that differ, and be caried by judgment, not by affection. The syn of Sardis, was secret hypocrisie, the syn of Ephraim was open idolatry: the death of Sardis was discerned of Christ; (who searcheth the heart & reins:) the death of Ephraim, was discerned of men; who can judge but by the works. Sardis had a name among the churches, to be alive: when for the most part they were dead before God; though some things remayned which are but ready to dye, *vers. 2.* and a few among them, were worthy ones, and undefiled, *vers. 4.* Ephraim was openly known to be fallen from God to Baal, by the Prophets, and by the church of Iudah. Hypocrites in all true churches, are dead before God, though alive before men. So Simon Magus was alive in the judgment of the Apostolik church; and baptised therein, *Act. 8.* when before God he was dead. His baptism was true baptism so farr as men could judge: though before God, he received \* judgment therby, not being a worthy partaker. But had he been an open worshiper of Baal; and baptised or circumcised among the Baalists, he could not by men have been judged a true signe and scale of the forgiveness of his synns, he remayning unrepentant. They that should so affirme, should themselves not be farr from blasphemie, before men of understanding, that know upon what conditions the covenant of graces is made between God and men. They in Sardis that were dead, that is without true faith, (for by faith, the just doth live)

1 Cor. 11.

Rom. 1. 17.



could not by the Sacraments or by any Ordinance in the Church be  
partakers of Christ, or his death or resurrection before God: so  
their baptism was to them <sup>as</sup> no baptism. And had they been <sup>as</sup> *Rem. 2.*  
so discerned of men, their baptism should so have been judged by  
men. As the Canaanites in Sichem, † their circumcision was un- † *Gen. 3.*  
circumcision, before men, and not the signe and seale of the "right- *Rem. 4.*  
eousnes of faith; when they had no faith: For the unbeliever re-  
mayneth in the state of damnation, *Mat. 18. 17.* and the baptism  
that saveth, is not the putting away of the filth of the flesh, but the answer of  
a good conscience towards God, as th' Apostle saith, *1 Pet. 3. 21.*

That which he further annexeth, that I say their reason from Isra-  
el, might well serve for the times wherein John lived: when the true church <sup>as</sup> *Rev. 2.*  
was many of them apostate: wherupon he noteth, my contradicting <sup>as</sup> *3. ch.*  
of my selfe &c. was a mistaking, that I distinguished not the state of  
Judah, which was a true church corrupted, from Israel a false  
church: and so the true churches apostate in th' Apostles time, *Re-  
vol. 2. ch. 3.* from the false churches also in those times, *1 Joh. 3. 19.*  
Into which oversight I fell, by their citing undistinctly, *Isa. 3.* and  
*Esa. 50.* the one speaking of Israel, the other of Judah, as is to be  
seen in their *Advertisement* pag. 107. wherto I gave answer, in *A-  
nimationes* p. 108.

Secondly, he pleadeth, *1 Pet. 3. 21.* be understood of death in syn, as  
it is well considered, whether it will therefore follow, that Circumcision  
now in Israel was not the Lords signe and seale of his forgiveness of syn, but a  
false and deceitfull signe in their use thereof, and no better then the ordinances  
of the heathen. For Christ said, Let the dead bury their dead &c. *Luke 9.*  
So Circumcision then among the Jewes, a false and deceitfull signe in their  
use thereof &c. to bewilder the people to ano vns to, well is it said *1*  
*1 Joh. 2. 20.*

As for His running into his former errour, the Jewish church  
in Christs time was a true church, and Christ communicated in  
their Temple and sacrifices: Israel when they served Baal, was a  
false church: and no man might lawfully communicate with their  
Temple and sacrifices. Christ speaketh not of the Church gener-  
ally, but of such as he knoweth to be hypocrites and dead, though  
seeming alive: we speak of Ephraim generally, open offenders, ser-  
ving Baal, and dead in the judgement of the Saints. The same I  
answer to his next instance of the church of Ephesus, which when  
John Paul wrote, was not the house of Baal, but of the living God,  
the pillar and ground of the truth, *1 Tim. 3. 15.* Moreover he citeth not

my words sincerely, I spake of the seale of forgiveness of synns to them: neyther did I say, *as better than the ordinance of the heathen*, which the reader may understand, the ordinances devised by the heathens themselves; but I sayd, *in their use of them false and deceitfully*, as were also the ordinances of God, received in other nations; as altars, sacrifices &c. touching whose estate I have spoken of before.

Thirdly he excepteth, that Baals worship was first instituted by Achab, about 60. yeres after Ieroboams, and great difference was between Ieroboams calves, and Baals idolatry &c.

Ans. It is not material to our question, who spake of Israels circumcision in their apostasie in generall, before and after they were out of the land; as before I have manifested. 2. I acknowledge Achabs syn was greater then Ieroboams, and false churches may grow worse and worse: yet Ieroboams calves, were also Devils, as the holy Ghost calleth them, 2. Chron. 11. 15.

Fourthly he instanceth, that 7000. in Israel, that bowed not the knee to Baal: 1. King. 19. 18. asking, what we shall say to these? were they not circumcised? or had they not the circumcision that was then in Israel? or was it not to them the Lords seale of forgiveness of synns? &c.

Ans. The instance is good, to clear the controversie, by the help of other scriptures. In Rom. 11. Paul speaking of the rejection of the Jewes, sayth, *What God hath cast away his people? Far be it: For I also am an Israelite &c. God hath not cast away his people which he foreknew.* Then speaking of Elias prayer against Israel, and Gods answer, *I have reserved to myself 7000. men, who have not bowed the knee to (the image of) Baal.* Even so, then, (sayth I he) at this present time also there is a remnant, according to the election of grace: &c. By this we are taught, 1. That if a few, or any one of a people be reserved of God, though the multitude be cast away; yet it cannot be sayd absolutely, that God hath cast away his people. And this may lead us to understand, why God called Israel his people in their apostasie; because some he kept from falling into it, some he brought out of it by repentance. 2. That those are in deed Gods people, whom he foreknew: the rest are cast off. Now those which are foreknown of God, are described thus, that he also did predestinate them to be conformed to the image of his son: whom he also called: whom he also justified: whom he also glorified, Rom. 8. 29. 30. Thus are we led to judge who are Gods people, when we see Christ calling, justifying, and glorifying, that is their sanctification; 1. Cor. 1. 2. by which in charity we are to judge

Judge of their predestination, and estate in grace. That as the remnant of the Jewes, which imbraced the gospel, were the *election of grace*, that is the people whom in charitie we should judge to be elected of God according to his grace; and the others are blinded, hardned, cast off, til God give them repentance: so in Israel, they that kept themselves from the comon idolatrie of Baal, inwardly and outwardly, and reneyed the true service of God, were his election of grace, and to be judged his true people; the others that synned in Baal, were dead; til God gave them repentance unto life. Thus the Apostles exposition and application of those 7000. in Israel; may help us to judge of their estate aright. And not because circumcision was unto them the seale of grace and of forgiveness of synns; to conclude, that therefore it was likewise to them that served Baal: for so we should prostitute Gods grace and the seals therof, to such as God condemneth and rejecteth.

Esay he instanteth the worship of Baal by Iudah, *Ier. 7. Judg. 2. &c.* Wherto I answer (as before) that Iudah in her constitution remaind a true church, though corrupted: Israel being a false church, as hath been manifested. Neyther was the defection universall and open as in Israel. As for such in Iudah as so fell from God, and would not be brought to repentance, the Prophet telleth them they *trusted in lying words*, when they sayd, *The Temple of the Lord, the Temple of the Lord &c.* *Ier. 7. 4, 8.* the Lord threatneth to cast them out of his sight, and forbad his Prophet to pray for them, *Ier. 7. 15. 16.* So their circumcision became unto them *uncircumcision*, *Rom. 2. 25.*

To this he objecteth, *Though mans idolatrie &c may make Gods sacraments unprofitable to himself; yet can they not make them lying and deceitfull signes, but that in the Lords ordinance they are unto all and therefore also unto them, his true signes and faithfull seals (on his part) of forgiveness of synns and life eternal. For, shall the infidelitie of man, turne the truth of God into a lye? God forbid.*

Ans. I have before answered, that all Gods ordinances are in them selves, and on his part, holy faithfull and true. They are true seals of forgiveness of synns, but to such as are worthy partakers of them, in faith; otherwise they seale judgment unto men: *1 Cor. 11. 27. 28. 29.* And it is not his ordinance, that open and obdurate idolaters and wicked men, should administer or receive them,



them; *Ezek. 44. 9. Numk. 13. 30. 31. Levit. 7. 26. Psalm. 50. 16. 17.* That men may turne *the truth of God into a lye*, the Apostle plainly teacheth, *Rom. 1. 25.* so may they the truth of his ordinances, into lyes. But the truth of God, as it is in himself, or his faithfulness, is unchangeable: & if men beleeve not, or sanctifie him not, they perish by the judgment of God, which is according to truth, and his faithfulness suffreth him not to save such, unless he make them first new creatures and beleevers; *Joh. 3. 36. 1 Joh. 5. 10. 12.*

Sixthly, he exponndeth Israels death in *Hos. 13. 1.* to be (by the exposition of sundry writers) not death in syn, but *slayn* for their synns; or their estate overthrowen, or neer utter destruction. &c.

*Answer.* Both may be true; that first they were dead in syn and after destroyed civilly for their syn. Gods judgments are according to mans deserts; he destroyed not the Amorites, Egyptians, and other nations, til their iniquitie was full. *Gen. 15. 16.* Wherfore to condemne the exposition which I gave, because an other consequent folowed upon it, as the ruine of Achabs house, or the like; is no firme argument. And to his many expositors whom he citeth, I oppose one greater then all, even th' Apostle in *Rom. 11.* before spoken of: who sheweth the election of grace to be in the 700 that worshiped not Baal: and not in the multitude of the Baalists. And if they were not of the election of grace, then were they dead in syn, though he and many say the contrary.

Finally he alleageth the sayings of the Prophet before and after, *The Lord found Iakob in Bebel, and there he spake with us, &c. Therefore turne thou to thy God &c. Hos. 12. 4. 5. 6. 9.* And, *yet am I the Lord thy God, from the land of Egypt, and thou shalt know no God but me. I did know thee in the wilderness &c. Hose. 13. 4. 5.*

*Answer.* I have before shewed, that the prophets speak to Israel, as a corporation or body, which after a sort continueth one and the same through many generations; when yet, as touching their particular persons or generations, they are different & contrary; as godly fathers in the state of grace and life, may beget wicked children without grace, and in state of death. *Ezek. 18. 9. 19. 13. 14. 17. 18.* &c. So the King of Tyre had been in Eden the garden of God, (a profelyte in the Church) *Ezek. 28. 13.* not that heathen king then living, but his predecessor Hiram, long before. *1. King. 5.* So Paul speaketh of the lewes cast away of God, as the same people, till their last calling, *Rom. 11.* And I doubt not, but a man preaching

preaching to convert them at this day, might apply unto them the like sayings, *I am the Lord thy God from the land of Egypt, thou shalt know no God but me: I led thee in the wilderness &c.* But alwayes in such general phrases, the promises of grace belong onely to such as beleeve and turne to the Lord: the others that remaine hardned, shall perish.

And hitherto of his exceptions against the scriptures which I cited: although (as I shewed) if they had continued Gods true church in the land; yet whē they were for obstinacie in their synns cast out of it, had the bill of divorce, were not the people or wife of the Lord: their circumcision could be no seale from God unto them of forgiveness of synns, & eternal life, in that estate.

That which after he prosequuteth touching the heathens state, I have answered before. And as for his other exceptions or repetitions touching Israel; they are such as are before answered; and it is not a thing so necessarie to be insisted upon, touching their estate before they were cast out of the land; seing their circumcision in the ages folowing, (when th'Apostle testifieth they were not a people, or partakers of Gods mercie, *1. Pet. 2.* and when all doe acknowledge they had the bill of divorce, *Ier. 3.*) was not repeated when they came againe to the Lord, *Ezr. 6. 21.* Here therefore I will end; and leave the things that have been controverted, to the discreet censure of the judicious reader.



THAT it may appeare how it is no new thing that we teach touching the Sacraments, and the falshood of them in the church of Rome: I will here annex a few things, out of the Theses of *Zach. Ursinus* Doctor of Theologie in Heidelberg: which are added at the end of his Catechisme set forth by *D. Pareus*; among the *Miscellanea Catechetica*.

Of the Sacraments, Theses publickly disputed at Heidelberg, the 23. of August, anno 1567.

1. God from the beginning, hath adjoynd signes or rites unto the promise of grace: which in the Church, are usually named Sacraments.

2. And Sacraments are signes of the eternal covenant between God and beleovers; that is to say, they are rites commanded of God unto the church, and added unto the promise of grace, that by them as by visible and sure testimonies, God may signifie and testifie, that unto them that use these symbols in true faith, he communicateth Christ and all his benefits, according to the promise of the gospel; and so may confirme in them, the confidence of the promise; and that the church may by these visible notes, be discerned from all other sects &c. *Gen. 17. 11. Exod. 20. 10. & 31. 14. Ezek. 20. 12. Deut. 30. 6. Col. 2. 2. 11. 1 Cor. 5. 7. 1oh. 1. 19. Heb. 9. 9. 10. Mar. 16. 16. &c.*

3. Rites which are not commanded of God, or not instituted to this end, for to be signes of the promises; are no Sacraments.

8. The lawfull use of the sacraments is, when they that are converted (to the Lord) doe keep those rites which God commanded, to those ends for which they were instituted sacraments of God. Proof. That onely is the lawful use, which agreeth with the divine institution. And the institution comprehendeth these circumstances of persons, rites, and ends. If these therefore be violated, the signes are abused. *Esa. 1. Jer. 7. Psal. 30.*

9. In this use, the things signified, are alwayes received together with the signes: *Mark. 16. 16.*

10. But out of the use instituted of God, which is not without conversion (unto him); the ceremonies have no respect of a sacrament, neyther are Gods benefits (signified by them,) received with the signes. Proof. The signes of the covenant, confirme nothing to them which keep not the covenant, or which substitute other things in their place; or which refer them to another end. But Sacraments are signes of the covenant, wherby God bindeth himself to give us forgiveness of synns and life eternal freely for Christs sake: and binderh us to shew forth faith & new obedience. Therefore they confirme not Gods grace to those which use them without faith and repentance, or that use other rites, or to an other end then God hath instituted. Moreover it is superstitious and idolatrous, to attribute the testimonie of Gods grace, eyther to the outward work without the promise, or to a work devised of men.



men. Therefore this abuse of the Sacramentes, hath not Gods grace joyned with it, neyther confirmeth it to any, as it is sayd, in *Rom. 2. 25.* Circumcision profiteth if thou keep the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

11. The godly, doe receive the signes unto salvation; the wicked, unto condemnation: but the things signified, can onely the godly receive unto salvation. *1<sup>a</sup> Pet. 3. 21.* *1 Cor. 10. 16.* *Esa. 66. 3.* *1 Cor. 11. 17.*

12. Yet in the elect, though they have received the sacrament unworthily, the fruit foloweth at length after they are converted. Proof. The promise, and the signes of the promise which hath the condition of faith added to it, are confirmed, whensoever the condition is performed. And such is the promise, which is signified and confirmed by the sacraments. Therefore whether faith (which beleevech the promise and signes) cometh eyther in the life, or after the life; the promise and things signified are received. *Ezek. 16. 69.*

Objections against the Theses of the Sacraments and the Iustifications of them, by D. Zach. Virsinus: in publik disputation Anno. 1567.

Object. 4. against part of the tenth position. The papists sacraments are doen without regeneration. And yet they are Sacraments. Therefore they may be without (mens) conversion (to God.)

Ans. The second proposition may be denied, touching them that are not converted. For to such, the sacraments are no sacraments, that is, signes of grace, especially seing they turne them into mere idols. But they are made sacraments unto them, that is, signes of grace, when (the Papists) are converted. And if they never be converted, they never become sacraments unto them.

Instance to an absurditie. They that deprave the wordes and the forme of the institution, they overthrow the substance of baptisme. The Papists doe the first, therefore also the latter. Whereupon their baptisme is no baptisme; and we which were baptised in the papacie, must be baptised againe.

Ans. For the first, they doe overthrow the substance of baptisme

...namely to themselves, and to those which adherent to them  
and are not converted: but not unto those, which acknowledging  
their errors are converted; and doe joine themselves unto the  
Church of Christ.

*Object. 6.* against the twelfth position. That which brings con-  
demnation brings no fruit. The unworthy usurpation of the sa-  
crament brings condemnation, by the 11. position. Therefore  
it brings no fruit.

*Ans.* I grant all, before conversion: but after it, the unwor-  
thy usurpation, becometh worthy.

*Instance.* Condemnation followeth not conversion. The fruit  
of the sacrament received unworthily, is condemnation, by posi-  
tion 11. Therefore the fruit followeth not those that are converted.

*Ans.* We grant it, touching condemnation. But we speak  
here of the fruit of the sacrament unworthily received, which be-  
fore conversion was condemnation, because of the unworthy re-  
ceiving: but after conversion, it is changed into a good and saving  
fruit.

Hitherto *V. finis*. Whereunto I will adde this saying of Mr.  
Calvin, in his 111. Sermon upon Deuteronomie, (on Deut. 18.  
22.) *And what (sayth he) is to be sayd of their sacraments? It is evi-  
dent that they be mere witcheries in the Popedome, so as Jesus Christ is driven  
a great way off by them: and men make idols of the visible signes and liveles  
creatures; and Satan hath so imbrued the wretched world with his illusions,  
that men are become stark beasts.*

**FINIS.**

In pag. 115. line 25. for of them all read, of them at all.

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